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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

MAY, 1828.

MEMOIR OF THE REV. STEPHEN
SCHULTZ.
No. XIV.

"Oct. 28, 1746.—We came to
Duisburg.

"Oct. 31.—We called on a Jew
of the name of Moses. He had
heard Mr. Bennewitz the day be-
fore, and had expressed a desire
of speaking with me. He there-
fore received us with great civility,
and said to Mr. Bennewitz, 'Sir,
you said yesterday, Cursed is he
that does not keep all the words
of this law. Now Moses himself
did not keep all these command-
ments, and therefore he is cursed.'
After Mr. Bennewitz had replied
to this, I said, 'We must make a
distinction between those com-
mandments which were to be ob-
served in the land of Israel only,
and those which were to be ob-
served everywhere. Those of the
first kind were not prescribed to
Moses, and therefore the curse
does not fall upon him; those of
the second kind he observed in the
proper manner, and therefore he
is happy, being of the faith of
Abraham.' He said, 'Well, we

neither can keep those of the first
kind without the land, therefore
the curse of those does not fall
upon us either.'

"I. But you ought to have
remained in the land, for you
were once in it, but for your wick-
edness you were cast out; for
you kept neither the first nor the
second kind of the command-
ments, while in the land. Since
then, it is for the sake of your
transgressions that you have been
cast out of the land, the curse by
right lies upon you, on account of
those commandments which you
were bound to observe in the
land. But you have not kept
those commandments even, which
are contained in the Decalogue,
nor are you by nature able to
keep them. For to serve that
God with an impure heart, whom
nothing can please but a pure
heart, is, in fact, not serving him
at all. Therefore the curse of
the second kind of the command-
ments falls upon you.

"He. In this way we are not
able to keep any commandment
whatever.

"*I.* Not a single one.

"*He.* Then God acts unmercifully towards us, in giving us laws which we cannot keep.

"*I.* It was necessary to shew fallen man, what God may justly require of him; for he created him with power sufficient to keep all his commandments. But in order to restore man to that state in which he was able to live according to the will of God, the Lord appointed the trespass and sin-offerings. To these belong all the laws respecting sacrifice.

"*He.* These we have no more.

"*I.* That is the very reason why the curse and banishment last so long.

"*He.* But in this way no man can be saved.

"*I.* This would be the case, unless God had appointed a means of atonement, which he will accept in the day of judgment.

"*He.* What then is this?

"*I.* At one time the people sacrificed in any place wherever they came. After that, sacrifice was only allowed in one small spot of all the earth, viz. Jerusalem; but this being too small for the nations of the earth, sacrifices are now offered up, 'from the rising of the sun, even to the going down thereof.' (Mal. i. 10.) 'In the midst of Egypt there is an altar unto the Lord.' (Is. xix. 20.)

"*He.* I know what you mean, viz. that God has suffered himself to be slain.

"*I.* If by this expression you understand the divine nature of Messiah, I contradict you; but if you understand by it that the righteous Branch of David, who is at the same time *Jehovah Zidkenu*, the Lord our Righteousness, has suffered himself to be slain

for us, I admit it: for this is Moses and the prophets.

"We then considered the whole of Isa. liii. and Dan. ix. 23, seq.

"This whole conversation was carried on so regularly, that I do not recollect to have had so little trouble in keeping any Jew in order, as with this Moses.

"*Nov.* 1.—We left Duisburg, and came to Muehlheim on the Ruhr, where my fellow-labourer entered into conversation with the rabbi on Zech. xii., which he referred to the day of the last judgment. Then I took the Word and shewed him from ver. 6, that Jerusalem is to be inhabited again, even in her own place, before the last day, and that the children of Israel of that time shall cry and mourn for their sin in having murdered the Messiah, as one mourneth for his only son (ver. 10). Thence it follows, that Messiah must have been there, before Israel shall begin to mourn for him. He replied, 'But how can the Messiah suffer himself to be pierced through?'

"*I.* This text says that Israel shall look upon him as one who is pierced, and mourn for him; consequently it has been predicted of him, that this was to take place; nay, it is described as a fact, which at that time will be known to have certainly taken place. There are many similar testimonies of the sufferings of the Messiah, to be found in the Scriptures, as Isa. xliii. 24, 25, l. 3, 4, lii. 13, 14, liii. 1—8. If, now, these prophecies have been accomplished in any one person, it is a sure mark to me, that that person is the true Messiah. But the possibility of the thing is manifest, from the fact of its having taken place, viz.

that that personage who "clotheth the heavens with blackness," whom wind and sea obey, yet gave his back to the smiters, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting (Isa. l. 1—6). As we are not able fully to comprehend the causes of this possibility, therefore it is a *sod*—mystery.

"The rabbi next asked, 'Why then do you not act as your Messiah did?'

"*I.* If we were to do what the Messiah did, we must be Messiahs ourselves.

"*He.* No; I mean you ought to keep his commandments.

"*I.* We do; but that there are some disobedient subjects amongst us is the less surprising to me, because it is foretold in the exth psalm.

"*He.* But there are so many sects among you, whilst Israel is but one people.

"*I.* This is of no importance, for they all confess with one mouth, that Jesus is the Christ.

"*He.* But you eat all kinds of meats, which are forbidden in the law.

"*I.* The new covenant differs from the old. (Jer. xxxi. 31.) The meats are blessed by the Messiah and sanctified by prayer.

"Here we parted from each other, as friends.

"*Nov.* 6.—In Essen a young Jewess desirous of becoming a Christian, applied to us for instruction. We committed her to the care of the clergy of the place, after having exhorted her to earnestness and sincerity, and given her tracts.

"On our return to Muehlheim the next day, we entered a house, the proprietor of which is a very

pious woman of the Reformed Church. She immediately prepared tea for us, for we were wet and cold, from the rain and snow which were continually falling. I asked the woman how she felt towards the Jews. She replied, 'I love them for Jesus my Lord's sake, and hope that he will help them; and you, gentlemen, are doing well in going and preaching the Gospel to them. When any pass by my house whom I perceive to be poor, I call them and give them what they seem most to need. Once some poor Jews went by, weeping for hunger: hearing this, I called them in, and gave them some milk, and bread and butter, which they thankfully received. The other day some poor Jew children came, without shoes; I asked my children whether they had laid any aside? but they immediately pulled off their own, and gave them to the children.' Would to God there were many such Christians among those who have it in their power to do more.

"*Nov.* 9.—We went to Crefeld. Mr. Bennewitz went immediately to the Jews, and when I joined him soon afterwards, I found him in a useful conversation with a young Jew. I listened till they came to speak of Isa. vii. 14, when the Jew said, 'But we do not find mention made of his (Messiah's) family and descendants in the prophets.' I answered, 'This place does not speak of his descendants, but of his birth and descent according to the flesh.'

"*He.* When God gave the law on Sinai, the husbands were commanded to keep separate from their wives for three days; how then can the Holy God be born of a woman?

"*I.* For that God to whom it was possible so to unite himself to the bush, that though it burned it was not consumed, it was also possible so to unite himself with the righteous Branch of David, that this *zemach zaddick* (righteous Branch) is called *Jehovah Zidkenu*—the Lord our Righteousness, (Jer. xxiii. 5, 6)—so also the child born unto us is called *El gibbor*—the Mighty God. Isa. ix. 6.

"*He.* Was the Shechinah united with him at or before his birth?

"*I.* As the whole of the birth of the Messiah is mysterious, and consequently his conception also, we may thence conclude that the union of both natures took place at the conception.

"*He.* Where then has he proved himself to be God?

"*I.* This we must learn from the history of the New Testament, where we find that Jesus of Nazareth cured lepers by his word; at his rebuke both wind and sea became calm; he forgave sins by his own power, he spoke and it was done; to the paralytic he said, 'Arise, take up thy bed and go to thine house;' Lazarus, who had laid in the grave four days, and of whom it was said, 'He stinketh already,' he calls to, as to a friend who is alive and in motion, saying, 'Lazarus, come forth:' and he came forth.

"*He.* Elisha also raised the dead.

"*I.* The apostles, also; but neither of them by their own power, but in the name of the Lord.

"Thus the discourse with this interesting Jew ended; from all that he had said I perceived that he was inquiring after truth.

"Soon after this I went to a

chirurgion, where I found about seven Jews, some of whom recollected having seen me in the synagogue at Hamburg, and asked whether I was now returning there? To which I answered in the affirmative. They then began to extol my learning to the others, saying, 'There is no rabbi who equals him.' The chirurgion supposing me a Jew, because I spoke the Jewish dialect with them, asked, 'Is he then a rabbi?' The Jews answered, 'He is more than a rabbi.'

"*He.* Perhaps he is a *Morenu*—doctor of divinity.

"*They.* Still more.

"*He.* Is he a Christian or a Jew?

"*They.* He is a Christian.

"This last I confirmed, and expounded to the Jews the prophetic lesson for the next sabbath, Amos ii. 1—6. The Christians who were present heard this, not without some good effect. At last we spoke of the right way which leads to life, during which the Jews behaved very modestly, and finally desired tracts, which were given them. Thus these Jews commended our exertions among their people at Hanover, while in Duisburg others said that we had been whipped out of Hanover. Thus, in the name of the Lord we pass through evil and good report.

"In the afternoon we came to Schwerte, where we called on a Jew of the name of Jacob, in whose house is the synagogue, and who performs the office of rabbi. When we entered the room we found them at table, and to my question, whether the service of the synagogue was already over? Mr. Jacob in a fury answered,

‘What have you to do with our synagogue?’

“*I.* If you had still been in the synagogue, we should have seen what you were doing.

“*He.* How long halt you between two opinions? If you want to become Jews, go to Amsterdam; but if you will continue Christian, do so, only let the Jews remain in peace.

“*I.* A nation that followeth after the Lord, does not halt between two opinions; but of Israel it is said they are departed out of the way. (Mal. ii. 8.)

“*He.* It is not for you to tell us that, we must know it for ourselves.

“*I.* Those nations who follow the Messiah call on the house of Jacob, saying, ‘Come ye, and let us walk in the light of the Lord.’ (Isa. ii. 5.)

“*He.* I will not hear such foolish talking.

“*I.* Is that foolish talking which I quote from the Word of God.

“Then they raised a scornful laugh, but the children who were present did not laugh with them. Then I said to those children, ‘Be not offended by the conduct of your elders; for the blessing which they despise shall come upon you.’ Now one took me by the arm and led me out of the room; at which I said, ‘You refuse to receive the blessing, therefore it shall be far from you.’

“From thence we went to the house of another Jew called Zander, who asked how Rabbi Jacob had behaved. We said, he had treated us in such a way, that if he continues so, he can never enter the kingdom of God. He expressed his displeasure at the behaviour of the rabbi, and both he and his family heard with the

greater readiness our discourse on the way of salvation.”



THE TEN TRIBES.

THAT the whole house of Israel, and not the house of Judah only, will be restored to Palestine in the latter day, is the plain declaration of Scripture. The attention of the Christian world seems, however, to have been turned principally to Judah: and whilst so many things have been said and written of late, concerning the house of Judah, a deep silence has prevailed as to the fortunes and destiny of the lost ten tribes. They are for the most part spoken of incidentally; and their return to their own land is anticipated as a circumstance of no particular interest; as if, beyond the mere fact itself, little were said of it in Scripture. It may be questioned whether this is accurate, and whether sufficient enquiry has been made, as to what the Scriptures reveal concerning the ten tribes of Israel.

For many years after their coming out of Egypt, all the tribes of Israel remained together, under one head or government. The Lord himself was their king, and they had judges and prophets, who ruled over them, specially selected and appointed unto their office by the Lord himself. At length they became dissatisfied with this mode of government, and in the days of the prophet Samuel, when he judged Israel, they required that a king should be set over them, like unto the other nations; and by the divine command, Samuel made them a king, intimating to them, however, previously, that in thus requiring

a king they rejected the Lord their God, who was himself their king, and "who had saved them out of all their adversities and their tribulations." (1 Sam. x.) According to the Lord's commandment, Samuel proceeded to choose their king by the casting of the lot, in the conclusion of which, Saul, the son of Kish, of the tribe of Benjamin, was taken, and the prophet anointed him king over the whole house of Israel.

After the death of Saul, David, the son of Jesse, of the tribe of Judah, who had been anointed king by the prophet Samuel, by the Lord's command, during Saul's life-time, succeeded to the throne, and became king over the whole house of Israel; and Solomon afterwards sat on the throne of his father David: but in the days of Rehoboam the son of Solomon, the ten tribes revolted, and Judah and Benjamin remained as one kingdom under Rehoboam their king, while the ten tribes became a separate kingdom under Jeroboam the son of Nebat. The two kingdoms of Judah and Israel from this time were never again united, but each retained its own separate government and king. The seat of government with Judah continued at Jerusalem; but for the ten tribes, the government was fixed at Samaria, the chief city of the tribe of Ephraim, to which tribe Jeroboam belonged; and thus the kingdom of Israel is sometimes termed the kingdom of Samaria; and Ephraim, as well as Israel, is a name used to denote the ten tribes, as is likewise the name of Joseph, from whom Ephraim descended. This distinction between Israel and Judah is closely observed in those historical parts of Scripture, which

were written subsequently to the revolt of the ten tribes; and it obtains equally in the books of prophecy, in which there is made a clear separation between what refers to Israel, and what refers to Judah.

It has not been customary for modern writers to notice particularly this distinction between Israel and Judah. The names Zion, Jerusalem, Israel, Jacob, Joseph, Judah, and others perhaps, are frequently interpreted to signify the whole house of Israel, or the Jews, or the Church of Christ; and it may be questioned whether much confusion has not been caused by this laxity of interpretation. Perhaps it might be well to attend more closely to the distinctions which are found in Scripture. It is not intended here to dogmatize, or to lay down a canon of interpretation: but it is respectfully suggested as an enquiry, and as matter of consideration, whether, unless the context decides otherwise, the names Zion and Jerusalem ought not to be understood in reference to the places themselves, which are not unfrequently personified; the names Israel, Jacob, Joseph, and Ephraim, in reference to the ten tribes only, and the name Judah in reference only to the Jew. This remark, however, applies principally to those parts of the Old Testament which were written after the revolt of the ten tribes, and it does not apply to the New Testament, for there the Jews are called Israel; and the great and broad distinction is between circumcision and uncircumcision, Jew and Gentile.

The descendants of Israel who are now *known* to us as such, are of the tribes of Judah and Benja-

min, with a very small admixture, or remnant of the ten tribes. After the ten tribes were carried away into captivity by the King of Assyria, a few of the people found their way back to Palestine, and joined themselves to Judah and Benjamin at Jerusalem: but the large body of the people never returned from the captivity, and the few who did, were united to and amalgamated with Judah so completely, that they have never been distinguishable since. Thus the descendants of Israel who are known to us are Jews; and we see them in every part of the globe, in every country of the earth: they dwell as a separate and distinct people amongst the people of the countries in which they sojourn, and they maintain every where their own peculiar national character as Jews. The prophet Isaiah (xi. 12.) terms them the *dispersed* of Judah, speaking of them in contradistinction to Israel. The prophet Ezekiel, who wrote after the captivity of the ten tribes, foretels in chap. xii. the dispersion of Judah, and seems to apply the term *disperse* to the whole house of Israel. The prophet Zephaniah uses this term in the same way, as applicable to the whole house of Israel, but no instance will be found, in which the expression "dispersed" is applied to the ten tribes alone, in contradistinction to Judah.

In Deut. iv. 27, and xxviii. 64, it was declared that the whole house of Israel should be scattered among all people, from one end of the earth to the other; and the term scatter is applied by the prophets both to Israel and to Judah equally. The complete scattering indeed of both of them amongst all the nations of the globe, is re-

peatedly foretold: but there is another term which is applied to Israel, and never applied to Judah, either alone, or as joined to, or in connection with, Israel—the term *outcast*; and the application of it seems worthy of attention. It occurs in Isaiah xi. 12, "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Israel is here described as outcast, in contradistinction to Judah, which is dispersed, and a brief examination will shew the accuracy of the distinction.

Concerning the ten tribes who were carried into captivity, it is written 2 Kings xvii. 16, "The Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only." The prophet Jeremiah says, that when the Lord had put backsliding Israel away, and given her a bill of divorce, her treacherous sister Judah feared not. (Jer. iii. 8.) The prophet Amos, speaking expressly of the *ten tribes*, that is, Israel, Joseph, Samaria, in contradistinction to Judah, declares that the house of Israel shall be "sifted among the nations as corn is sifted in a sieve." It is difficult to conceive a more perfect mixing and incorporation, than this process indicates. Hosea declares that Ephraim has mixed himself among the people; he is swallowed up of the Gentiles, as a vessel in which there is no pleasure. God has cast them away. They are wanderers among the nations. "I will no more have mercy on the house of Israel; I will utterly take them away." (Hos. i. 6.) And this expression

is used in contradistinction to the house of Judah, to which mercy is promised in the very next verse. Another singular expression is used by the prophet Zechariah (x. 9.) in reference to Ephraim: "I will sow them among the people." Taking all these passages together, the difference between the *outcast* and the dispersed, and the force of the two words becomes very apparent, especially when we consider the present condition of the Jews. Judah is dispersed amongst all nations; he is scattered in every land, but he retains the rite of circumcision; and his name and his memorial remain, and they are before us unto this day. Israel is not only scattered, but he is sifted among the nations; he is swallowed up of the Gentiles, he is divorced from the Lord as a people; he has lost the sign of circumcision; and his name and his memorial have perished. The Jews, though dispersed, are known and acknowledged as sons of Israel; but the ten tribes are altogether outcasts, without name or national character, but sowed and sprung up amongst the nations, as part of them, and thus forming an integral part of the population of every country and nation under the sun. The Scriptures indeed could not be fulfilled, if the ten tribes were to be found, as many have expected to find them, living together in a body, and as a people, somewhere or other in the interior of Asia, or Africa, or America. To fulfil the Scriptures, the ten tribes cannot remain together as a people, but they must be sown and sifted amongst all the nations of the earth, and especially amongst the people of the north, as the Scriptures declare that a

very large number of them shall be brought out from thence.

It will tend to elucidate the subject, if the blessings which were pronounced upon Judah and upon Joseph are considered; they are far more abundant than those of any other of the sons of Jacob. And here it may be well to remark, that the tribe of Judah being afterwards united to Benjamin, Benjamin is made one with Judah, and shares the blessing with him, and that the blessings of Joseph descending upon his son Ephraim, as will be seen hereafter, and Ephraim having superadded to them an especial blessing of his own, Ephraim brings with him a double blessing to the ten tribes, of which he is made the head. Thus Joseph and Benjamin, the two sons of Rachel, who was the best-beloved wife of Jacob, seem to have been peculiarly favoured—Benjamin in being admitted to participate in the blessings of Judah, and Joseph in being made the father of two tribes, Ephraim and Manasseh, and bringing and dispensing, through his first-born Ephraim,* an abundant blessing to all the ten tribes.

The blessing of Judah is recorded in these words in Gen. xlix. 8—11, "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies, and thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, as an old lion, who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between

* Ephraim was not actually the first-born, but the blessing of the first-born was made his.

his feet, until Shiloh come, and unto him shall the gathering of the people be; binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk." Without entering minutely into particulars, the general promise seems this: That the tribe of Judah should be exalted and bear rule over the other tribes, and that their government, both in church and state, should continue until the first coming of Messiah; and that in the last days they should be converted to the Gospel of Christ.

It will be recollected that Moses also blessed the sons of Israel, immediately before his death. The blessing of Moses upon Judah is in Deut. xxxiii. 7. It is analogous to the blessing of Jacob, and refers evidently to the last days: "Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him, and be thou an help to him from his enemies." This seems to be addressed to Judah when dispersed amongst the nations of the earth, promising that he shall be brought again, and united to the tribes of Israel; for which purpose the Lord will strengthen him, and deliver him from his oppressors.

The blessing of Joseph is next to be considered. Israel declared of Joseph, Gen. xlix. 22—26, "Joseph is a fruitful bough whose branches run over the wall. The archers have sorely grieved him and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob, (from thence

is the Shepherd the stone of Israel,) even by the God of thy father who shall help thee, and by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb. The blessings of thy father have prevailed above the blessings of thy progenitors, unto the utmost bound of the everlasting hills: they shall be upon the head of Joseph, and on the crown of the head of him that was separate from his brethren." From hence it may be collected generally, that the children of Joseph take root near the well of life—in countries where the Gospel is known—and that they pass over the middle wall of partition between Jew and Gentile. Persecution seems to be their appointed portion, and the God of Israel sustains and comforts them under all their afflictions. The glory, honour, and earthly blessings promised them in the last days is very abundant.

The blessing of Joseph by Moses in Deut. xxxiii. 13—17, is an enlargement of the preceding blessing, particularly in reference to the last times: "His land shall be blessed of the Lord."—"His glory like the firstling of his bullock." "And with his horns"—"he shall push the people together to the ends of the earth:" referring, probably, to the part that the descendants of Joseph shall take against the rebellious nations, who gather together against Jerusalem. It is written both in Genesis and Deuteronomy; "The blessing shall come upon the head of Joseph, and upon the crown (top) of the head of him that was separate (separated) from his brethren." The Hebrew

word, translated separate and separated, in the two passages, is נִיֵּן, and Montanus renders both passages in these words, "in verticem Nazaræi fratrum ejus,"—upon the head of him who is the Nazarite of his brethren. Whatever may be the exact meaning of the expression, it certainly assigns to Joseph's children a sacred character of some kind, as being under a vow, or in peculiar covenant with God.

It remains to trace the blessing upon Ephraim. When Joseph, with his two sons Manasseh and Ephraim, went to visit Jacob on his death-bed, Jacob spoke to and addressed his son in these words: "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me; and said unto me, Behold I will make thee fruitful, and multiply thee, and I will make thee a multitude of people, and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon they shall be mine. And thy issue which thou begetteth after them shall be thine, and shall be called after the name of their brethren in their inheritance." (Gen. xlviii. 3—6.) After having thus declared that Ephraim and Manasseh should each be made the head of one of the tribes of Israel, Jacob perceiving the two lads, asked who they were: Joseph signified that they were Ephraim and Manasseh; upon which Jacob directed them to be brought nigh unto him, that he might bless them. Joseph then placed them before his father,

who crossing his hands, laid his right hand on the head of Ephraim the younger, and his left hand on the head of Manasseh the elder, and began to pronounce the blessing. Joseph was displeased at this, that the younger son should take the blessing of the elder; and he accordingly remonstrated with his father, and reminded him that Manasseh was the first-born, and attempted to remove, and change his hands from the head of the one to the other. But Jacob refused, and explained to his son that he well knew what he was doing, and that he did it purposely. He said, "I know it, my son, I know it; he (Manasseh) also shall become a people, and he also shall be great, but the younger brother shall be greater than he, and his seed shall become a multitude of nations."

Now the blessing of Jacob upon the sons of Joseph was in these words: "God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let *my name be named on them*; and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth." (ver. 15—17). "And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh, and he set Ephraim before Manasseh." ver. 20. From hence it appears that the names Jacob and Israel, and the names of Abraham and Isaac, were in some peculiar manner to be given to, or named upon Ephraim and Manasseh, and especially so upon Ephraim, as inheriting the blessing of the first-born. This was in

part fulfilled by Ephraim becoming the head of the ten tribes, and being thus invested with the names of Israel and Jacob. But it does not rest here, for the blessing of the first-born of the children of Israel was also transferred to Ephraim. It will be found in 1 Chron. v. 1, 2, that although Reuben was the first-born, yet, "forasmuch as he had defiled his father's bed, his birth-right was given to the sons of Joseph, the son of Israel;" and although "Judah prevailed above his brethren, and of him came the chief ruler, the birth-right (*notwithstanding*) was Joseph's." It has been already seen how the birth-right passed from Joseph to Ephraim; and thus Ephraim became the first-born of Israel, according to the words of the Lord by the prophet Jeremiah, xxxi. 9, "I am a father to Israel, and Ephraim is my first-born."

BEN EPHRAIM.

(*To be continued.*)

LETTERS TO JEWISH CHILDREN.

No. VI.

January 27, 1827.

My dear Boys,

WE are now, by the blessing of God, advanced as far in the history of your nation, as the settlement of Jacob and his family in the land of Egypt; and my heart is overwhelmed with the greatness of those things that I am now to tell you of. Abraham had believed God, Isaac followed in the same path, Jacob was still blessed, amid many afflictions, through like faith: Joseph gave a beautiful example of pure religion, known by its good works; and with his death the Book of Genesis concludes. We are then told how the

children of Israel grew and multiplied, and waxed exceedingly mighty, until their increase and their strength alarmed the Egyptians, who resolved to oppress them, and thus endeavour to lessen their numbers. We generally find that it is in times of affliction that God makes himself known, as a Saviour from sin, and a Comforter under tribulation: so it was with your fathers; he permitted them to be oppressed until their cry came up before him, and then he revealed himself to them as their God, their King, their Leader, their Deliverer. You must look into the Bible for the beautiful story of Moses, which shews the overruling providence of God in a most wonderful manner. The very means that were used by the cruel Egyptians to destroy the hope of Israel—the slaughter of the male children—occasioned the preparation of Moses to be their powerful chief. His mother had no way of saving his life, but by exposing the helpless little babe to great danger, on the water; and this brought him under the notice of Pharaoh's daughter, who took him, and educated him as her own son, and by that means made him more learned, and better acquainted with the way of governing, than it was possible he could have become, if dwelling with his poor afflicted brethren. Observe, children, the wonderful works of the Lord towards your nation; and for every single mercy that we consider, return thanks to him. He is the same God still: a thousand years in his sight are but as yesterday: and it is meet, right, and our bounden duty, to give him thanks for all that he has done. But dear Mr. Wolff travelled through the countries where

all these things happened, and on the very ground where Jehovah led your fathers, and his fathers "by the right hand of Moses:" he blessed the Lord God of Israel for so doing.

Now mark; the Lord was going to take a nation from the midst of another nation, in a manner that should make known to all the world the favour he had unto them. He was going to give them laws, and to employ them to teach those laws to all the earth. He was going to commit to their keeping the oracles of his word; and to shew them in a wonderful manner the Gospel of Christ, long before Christ should appear in the flesh. God did not cause any part of the Scriptures to be written until he had thus set apart a peculiar people to take care of them: they did take care of them, even while they ceased to understand and profit by them. I am a Gentile, and all that I know, and all that I have to hope, is from those Scriptures, which your fathers took care of for me. Blessed be the High and Holy One, who now permits me to write to you, my dear children, and to point out to you the great things that I have learned in them.

God sent to Pharaoh this command by Moses, "Let my people go, that they may serve me," and he sent to the Israelites a message that he would deliver them; and encouraged them to ask leave from Pharaoh to go. Moses did not like to do what God desired; for he thought he was not eloquent enough, and supposed the people would scorn him. God reproved him for this, and asked him who made man's mouth? Remember it when you are fearful of speaking to sinners, whether Jews or Gen-

tiles, on the power and willingness of God to deliver them from the bondage of corruption. It is no excuse in his sight that you think you cannot speak well. He chooses the weak things of the world to confound the strong; and will be with you, and teach you what you are to say.

Moses obeyed—the message was carried to Pharaoh, and that impious tyrant only made it an excuse for greater cruelty: but now the Lord had declared his merciful purpose towards them, and "woe unto him that striveth with his Maker!" It is thus, that when the sinner becomes convinced of his misery and danger, and wishes for a deliverance from sin, he finds greater opposition from his enemy, Satan: his troubles increase: all his wicked tempers and thoughts are more active than ever, and he thinks he cannot be brought into the way of holiness: but let him go on, praying, and trusting, and striving against sin; the Lord is on his side, and will surely deliver him.

You know what great plagues God sent upon Pharaoh and his people: you know how they still provoked him, until he slew all the first-born of the land. God had thus openly declared himself the Lord God of the Hebrews, and now they first became a nation under him, their King—till then they were only a family. "A nation terrible from their beginning," Isaiah calls them; and so they were indeed. What could be more terrible than to see an immense and mighty kingdom so punished on their account? their great river turned into blood—their very chambers swarming with frogs—the grains of their dust become lice—the land corrupted by myriads

of flies—their beasts destroyed—their bodies covered with sores—hailstones and fire—locusts, and a horrible darkness, in turns tormenting them even unto death—and at last the awful destruction of the first-born in every house, both of man and beast? But Israel had no plagues—when all was stormy in Egypt, Israel had calm—when all was darkness, Israel had light—when all was despair and death, Israel had life and hope, and a glorious deliverance.

We must now speak of the Passover, an observance continued among your brethren even to this day. I need not say much about it, for I am sure your pastors often talk to you on that subject, from the pulpit; and if you do not mind what is said there, you are not of the true believing Israel, but of the ungodly careless Egyptians. The destroying angel was to go forth at midnight and smite the Egyptians, but he was not to harm the Israelites, and those alone were considered as such who fully believed, and obeyed the command, which was, that a lamb should be killed, and the blood struck on the lintel, and on the door-posts of every house where an Israelitish family lived; and when the destroyer saw the blood he would not touch them. You know how EXACTLY this agrees with the sacrifice of our Lord Jesus—he, a Lamb, the Lamb of God, was slain to save by his blood all who believe that such is the *only* way of salvation, and whose sole hope is in that way. If any Israelite had thought that iron bolts and bars, and stone walls, would have been a better defence for his house than a little stain of blood, he would have been treated like the Egyptians;

and so will all who think they can please God, or turn away his wrath, by any other means than trusting in Christ. If any had believed God, but not liking to shew it openly, had applied the blood where it could not be seen, we may be assured that he also would have been unsafe; and so it is with those who in their minds may be convinced of the truth of Christianity, but who will not confess Christ before men. Let them remember, that he says He will not confess them before his Father in heaven.

But it was not enough that the Passover should be killed; it must also be eaten: and as the Jews ate the lamb, and as we take the bread and wine in the sacrament of the Lord's Supper, so must Christ, the very Paschal Lamb, the true bread of life, be fed on by faith. Our souls must be nourished by him, as our bodies are with meat, and with bread, and wine. If the Passover was not a type of Jesus Christ, what could it mean? Nothing; and God does not command any thing in vain. However, to make it still more clear to the Jew, our Lord was actually put to death at the very period when they were slaying the paschal lamb: a bone of him was not broken—the whole assembly of the congregation of Israel were consenting to his death—and by that death came salvation to all who apply his blood to their souls.

And now the Lord went forth to execute vengeance on the enemies of his people—at midnight, when all was peace and security, he smote the Egyptians. Pharaoh's crown, and riches, and power, did not save his eldest

son from death—the poverty of the humblest servant, the misery of the captive in his dungeon, did not save their sons. All was weeping and lamentation: the strong young man expired in his bed—the babe died in its mother's bosom—even the first-born of cattle were found dead in the field and in the stall. O how terrible is the Lord, when he causes his judgments to be seen and felt! What an awful thing to have him for our enemy—what a glorious and blessed thing to know him for our everlasting friend! Your fathers experienced his power and love in a most wonderful degree, and in my next letter, if he permit, I will shew you how he brought them forth, and how he fought for them against their foes. Meantime, my dear boys, let us reflect on the fierceness of his indignation, against those who despise his warnings, and earnestly pray to be led into the way of holy obedience, through our blessed Lord and Saviour.—I am,

Your affectionate friend,

CHARLOTTE ELIZABETH.



THE READING OF HEBREW FACILITATED.

To the Editors of the *Jewish Expositor*.
Gentlemen,

BELIEVING your's to be the only periodical work exclusively dedicated to the concerns of the Jews, and observing on your pages a liberal encouragement to correspondents, I confidently presume on the insertion of the following remarks, whose object is the benefit of the public. It must have been discovered by every modern student of the Hebrew language, that a considerable part of his impediments arise from the diffi-

culty of *reading* it. Its species of characters often resembling each other, the reverse transposition of the letters, the deficiency of vowels, the non-division of sentences, &c. all tend to the disappointment of learners. They seldom attain facility enough to read the word with a single glance of the eye, as we do in the Greek and Roman types. The ancient Jews who previously knew their mother tongue had every advantage in reading, but we moderns have the difficulties of understanding, and reading, to encounter at once. We therefore have generally failed, with the exception of a few men of infinite industry and sagacity, who have overcome all obstacles. Now what I beg to propose is, *that a Hebrew Bible with an omniverbal dictionary thereto, should be printed in the common English type and order.* This, I believe, has never been done, but if it were well accomplished after one approved principle, I will warrant the disappearance of a moiety of the difficulties, and we shall as boldly advance in Hebrew, as in the classical and modern languages. What the *principle* should be, let us proceed to enquire.

The point system is of recent date, and seems nearly exploded; it is contrary to nature and to the ancient method, and extremely complicated and licentious; even striking out existing vowels, and inserting additional consonants, &c. &c. It is, however, occasionally useful to determine the signification of similar words, and its excentric adoption of vowels is somewhat more practicable, than leaving the student to his own choice and acuteness. At length, however, a more reasonable plan has come into fashion, and what we have to

do is to *fix* it; to insert the necessary vowel, which we now have to create by a rapid volition of the mind—to print the Bible in that manner in which we are instructed to imagine it printed.

Let the Hebrew word be expressed by the correspondent English letters, letter for letter, the inserted vowels being put in italics. This rigid system is that which Origen and the ancients adopted, and is the only simple and certain one. Perhaps if Origen's Hexapla and Lexicon were completed on the original plan, my present proposition would be fulfilled. Dr. Brown's correspondent orthography in the Sacred Antiquities is the best I have seen. As to the Hebrew alphabet, the Greek one explains it best; the same order being preserved, with the exception of vau—upsilon, and tsaddi—chi soft. But to leave these niceties, we would again beg your consideration of our general idea. Nature teaches its truth: grammars adopt it in their first lessons. The introduction to every science should be rendered as easy as possible, otherwise we exhaust our powers in forcing an entrance, and lose both ability and desire for the subsequent enterprises. Some there be who will never assent to our notion—those who have learned Hebrew in the old mode. But let them not drag their pupils through the same straight, but make the knowledge as facile as may be. After the student has advanced some degree in this simple contrivance, he may, if he will, prosecute his studies in the original type with greater advantage, but he should never have all the perplexities of a language to encounter at once.

Thus, Gentlemen, have I en-

deavoured to give you a brief outline of a new manner of studying Hebrew, and I would again implore the attention of the learned and the public. The plan is feasible and natural. I have always found it most beneficial to myself to inscribe the chapters I would study in plain modern writing. The words are thus untangled, and stripped of their mystifying dress, the sentences become lucid, the wonder is unveiled, and the glories of this magnificent language are laid open to the eye of a modern.

Notwithstanding a hundred grammars and innumerable devices, this simple method of studying Hebrew has never been rendered generally practicable. People have conceived a kind of horror at innovation, not considering the real state of the case. The Hebrew word would not be in fact changed, it would only be newly printed; the body would be the same, the dress might differ. As the mighty period approaches which is to restore and magnify Israel, and render his sons a blessing to every nation on earth, to facilitate their language becomes very interesting and important. Independent of its own native beauties, as an object of science and research, its aboriginal antiquity, its perfect regularity, its inimitable conciseness, and exquisite pathos, the cultivation of Hebrew has a considerable tendency to benefit mankind. The student feels he is tracing the most hallowed of sciences—his mind becomes solemnized and sublimed. He frequently discovers new signification, and energy, and magnificence in the original, and he can impart his discoveries to the world. He experiences a community of

feeling with the children of Israel, and obtains the key to the hearts of the favourite people of Jehovah. Besides this, it seems not improbable, that when the Jews are restored, their language will be restored with them: at least they have no settled speech at present, and they ever preserve their reverence, and attachment towards their ancient one. It is therefore especially important to facilitate the Hebrew to the Hebrews. The Bible Society gives the Bibles, but let the printing be made clear to them, to us, and our children,

and the benefit will be proportionable. The complexities of prejudice will dissolve, the simplicity of truth will prevail. What has been observed of the Hebrew will apply to other Oriental languages. The same plan, if generally encouraged, would form a novel era in philology, and the streams of knowledge would overflow the earth, and leave the exuberance of fertility to gratulate posterity. —I am, Gentlemen,

Your's obediently,

PHILO-JUDÆUS.

POETRY.

JUDÆA CAPTA.

(See *Frontispiece*.)

DARK is the flow of Siloe's stream,
And Zion's walls are low;
Deserted Judah's cities seem
To mourn their children's woe.

Yet mourn not, Judah, for the Lord
Will yet his arm extend,
Help to his suff'ring sons afford,
And Jacob's ills shall end.

From glowing realms of eastern light,
From ev'ning's softer skies,
From where the Sev'n that rule the
night,
In cold conjunction rise;

From southern climes, where'er they
be,
Where'er thy sons may roam,
A remnant yet their Lord shall see,
And find their promis'd home.

SAMECH.

PROCEEDINGS OF THE LONDON SOCIETY.

POLAND.

JOURNAL OF REV. L. HOFF.

MR. HOFF's Journal from Warsaw has been received, and details his proceedings from Oct. 30, 1827, and onward, in the several places he has visited.

Under the date Radom, July 13, occurs the following account of a visit from a Jew:—

We were visited by a Jew this day, who had been with us yesterday. This man seemed to have an impression of the truth. Though his views about the Lord Jesus were very incorrect, yet they shewed his esteem for him. Speaking of his loving kindness, he

observed, that had he lived when Christ was upon earth, he would have done every thing in his power, even at the risk of his life, to prevent Christ from being put to death. I tried to correct his Petriac zeal, by shewing him that He was sacrificed for our sin: however, we ourselves did crucify him. He listened with attention, and I quoted Isa. liii. 5, in proof of the truth of what I said. During this conversation, other Jews entered the room, and we continued to speak on the subject of the way of salvation. At his departure he bought a German Bible, being able to read German. May the Lord bless his word to him! He seems to be 'not far from the kingdom of God.'

When he was gone others came, to

whom we spoke earnestly on the demands of the law. Their consciences being convinced, they agreed to what was stated, and acknowledged their want of a Redeemer.

After my return to the inn, we were visited by several young Jews, to whom we gave single parts of the New Testament.

J—, Monday, 15th. — Brother Goldenberg went this morning into a Jewish shop to announce our arrival. He sold a copy of Genesis to the wife of the shopkeeper, and entered into conversation with those Jews he met there. In his diary he says,—‘I entered into conversation about the one thing needful; I shewed the necessity of a Redeemer from our sins, and proved to them, from the Old Testament, that Messiah must needs be ‘despised and rejected of men.’ (Isa. liii. 3,) ‘Lowly and riding upon an ass,’ (Zech. ix. 9,) and must have come at the time of the second temple, according to Haggai i. For a while they stood silent: at length one of them said he had read the New Testament, but had found nothing in it. I replied, ‘You speak like a blind man, who pretends to have seen the sun, and declares that there is no light in it, but darkness.’ I requested him then to shew me a single saint in the Old Testament, who practised such love and self-denial as Christ, who teaches ‘if a man smite thee on one cheek, turn to him the other also,’ (Matt. v. 59,) who prayed for his enemies on the cross ‘Father, forgive them,’ &c. (Luke xxiii. 39.) The Jew rejoined, ‘Why then has not God answered his prayer? for the Jews have been punished very much since that time.’ This was a remarkable confession. I answered, ‘This observation argues nothing against, but for the love of the Redeemer; for he knowing the severity of punishment prepared for them, felt, notwithstanding, such tender pity towards them, that he prayed for them.’ This ended the conversation.”

As faith is communicated by hearing, the transactions contained

in the following paragraph authorize the hope, that the seed scattered through the ministry of the Word will be productive of much future good.

July 26. — This morning we attended divine service in the Lutheran Chapel. The minister having informed the congregation that I should preach a missionary sermon in the afternoon, at four o'clock I went to the chapel again for that purpose, praying for Divine assistance. The chapel was crowded with Jews and Christians. I preached from St. John i. 17. I spoke of the power of the law, which worketh death unto condemnation; and of the Gospel, which worketh life unto salvation. Afterwards several Jews visited us. Late in the evening two aged Jews, attended by a younger one, called. Two of the three seemed to be actuated by a spirit of mere curiosity, whilst the other, an aged man, evinced something more than that. We entered into a long conversation. I shewed how the prophecies of Messiah, had been fulfilled in the person of our Lord Jesus Christ. The old man last referred to, heard with fixed attention and great interest: his companions evinced much impatience. When they said they must go, he observed, that he was willing to remain all night with us.

That much interest is excited wherever the missionaries go, is clear from the following extract:—

July 28.—We proceeded to Lublin. When we arrived there, we were visited by some young Israelites. We conversed with them on the great truths of Christianity, and gave them some tracts. By these means our arrival was made known, and thus our room became besieged by Jews, so that we were obliged to shut the door, and to allow only a certain number to enter at a time. A large number of tracts were distributed. The Jews behaved well in general.

Sunday, July 29.—This morning we were visited by an old Jewish friend.

He made some interesting communications to us, concerning what had happened in favour of Christianity amongst the Jews in this place.

When the Jews themselves begin to enquire about the Messiah, it is a token for good. See the following:—

Monday, July 30.—This morning a young Jew of some education came to us, requesting us to prove to him that Messiah had come already. He alluded to Daniel xii. 4, from which passage he meant to infer the contrary. We proved to him, from this very passage, after having compared it with ch. ix. 24, that he was certainly come. We explained to him the twofold coming of Christ, and he made no material objections to the arguments adduced from the Word of God, but he concluded from the observations made, that Christians worshipped three gods. I assured him of our belief in one God, and added a request that he would tell me what we were to understand by the expressions *שכנה*, and *רוח הקודש*. He could not make these and other passages agree with the *modern* Jewish idea of the unity of the Most High. After expressing an idea that a whole life was necessary for the understanding of such mysteries, he departed.

Our old friend — called. He observed that since my first arrival, a spirit of enquiry has increased among the Jews in this place.

If the Jews be stirred up to examine their own Scriptures, great good may ensue. The following statement confirms this idea:—

A Jew, apparently a sincere man, came to see us. When he departed he took a copy of the Jewish-German translation of Isaiah with him. In the afternoon he returned and related what had happened since he left us. When he arrived at home, he spoke to his father-in-law of the fine translation of Isaiah he had received from us, and requested him to read a portion of it. The pas-

sage which he laid before his father-in-law was the fifty-third chapter. The old man perused it, and it seemed to make a deep impression on him. When asked his opinion about it, he said, "The prophet speaks of a person who shall come, be rejected and despised, but who shall nevertheless be the Redeemer from sin." After having given this natural exposition of the chapter, the old man became very uneasy, exclaiming, "This is a difficult matter;" adding, "it is quite favourable to the Christians." Then he asked his son-in-law what we, the missionaries, said on the chapter? The latter observed that we expounded it in the same way he had done. The old man confessed he could not contradict the assertions deduced from this chapter; but he added, "Perhaps the missionaries have purposely made a wrong translation." It was then proposed that they should compare it with the original: this they did, and the result was, the true translation was justified, and the exposition confirmed. The old man then became more uneasy, but at length took refuge in the Commentary of Rashi. After a critical examination, however, of the chapter, the ill-grounded explanation of Rashi, contributed only to confirm the old man in our view of the chapter, and he pronounced Rashi's explanation to be wrong.

After giving some pleasing instances of the attention and enquiries of many individuals of the house of Israel, Mr. H. closes his letter by remarking—

We have great reason for gratitude to Almighty God, for the success which we have had with the Jews here. In no place have we found them so disposed to hear us. We may hope, assuredly, that the knowledge of the Lord their Redeemer is approaching them.

I think it very necessary that a missionary should be stationed in this region of Poland, as here in general the prospect is more inviting than in other parts. Several Jewish youths have expressed a wish to embrace

Christianity, but they have no opportunity of being instructed.

We left this place, which had become so dear to us, with prayers that the Lord may water the good seed sown among the Jews in it!



JOURNAL OF MESSRS. BECKER AND MIERSOHN.

Continued from vol. xii. page 423.

In the further progress of their missionary journey, Messrs. Becker and Miersohn did not always meet the same encouragement as at the commencement; and we proceeded to notice the particulars, as we consider it right to present to our readers a statement of the circumstances which occur, whether they are favourable to the cause, or otherwise. It is thus only that our friends can form any just opinion of the actual state of things.

At one of the places where our missionaries stopped, they found many Jews strongly prejudiced, who scoffed and mocked at them continually: but there were some, even amongst them, who notwithstanding, listened apparently with attention. The opposing Jews seemed infected with infidel principles, and some of them hesitated not to say, that they looked only to this world, and neither thought of, nor expected any thing after death. One of them being reminded of a judgment to come, illustrated his opinion in these words: "I shall die as the dog dieth." Another purloined a New Testament, and a third having, after much earnest entreaty, obtained a particular tract as a present, immediately tore it to pieces, and scattered the fragments in derision. Some exhi-

bited an almost diabolical ingenuity in perverting the plain meaning of Scripture, and when refuted by reference to the text, vented themselves in rage and abuse, declaring that the text produced to them was not to be found in the original, and that it was merely the gloss of a commentator, introduced into the German Bible. Upon infidels of this description, however, some kind of impression seems at length to have been made; for when the missionaries, changing their mode of attack, quietly and plainly stated to them what practical Christianity is, and shewing the fruits and the effects of it, explained to the Jews, upon these principles, their object in visiting and travelling amongst the Jewish people, they seemed abashed; and they shrunk from the challenge of the missionaries, who called upon them to shew or produce from amongst themselves, fruits of the same description.

On the 4th May, 1827, our travellers reached Magnuszen, and here they found the Jews more inclined to listen, although deeply ignorant of every thing that belongs to the truth of Scripture.

The Journal says,—

We hoped we should here find ears willing to hear the truth; and the next morning we went to the synagogue, and arrived as they were reading the law. The reader read badly, and Miersohn asked permission of a Jew to look at his book, which he willingly handed to him. At the end of the prayers, however, they all spoke out, saying, "Let his name and his remembrance perish"—meaning to express a curse upon all who are not Jews,—and immediately one of them drove the others out of the synagogue, to prevent our addressing them. A few remained, to whom M. spoke on their evil manner of praying, in repeating one prayer after

the other, without understanding a single word.

On going home we had another conversation with them upon the subject of prayer, and M. reproved them for praying in a language which they did not understand, and saying things in their prayers, which were in fact, neither prayer nor thanksgiving, but mere questions of strife concerning the place of sacrifice, and an enumeration of the thirteen ways, in which they say the law may be explained. Some of them confessed that they did not understand their prayers, and that their custom was not good, as the prayer of the heart was the true prayer: but others being too proud to be taught by a Gentile, said, they understood every thing. They were put to shame, however, when M. asked them the meaning of some of their prayers, as they were obliged to confess that they did not know what they meant.

Soon after they were gone, two others came into the room, who were very ignorant of the Scriptures: they said in excuse, that persons who were obliged to labour for their daily bread, could not be expected to understand the Scriptures. We, on the contrary, showed to them that they might well understand them, if they read with prayer and supplication; and brother M. explained to them the three first chapters of Genesis, showing in what manner the Bible might be read with profit.

Amongst the Jewish females at Coshinize, our missionaries found many who appeared well disposed to hear, and think favourably of the truth. A pleasing account is given of a Jewess at this place, which we extract from the Journal.

Two years ago, when coming from Lublin, I heard from Czersker of a Jewish female in this place, who was inclined towards Christianity. On our arrival we enquired for her, and heard the following particulars. By some means which we did not learn,—but probably from reading different books, as she has received a good

education—her mind had been led to consider the religion of Christians some years ago. The Roman Catholic clergyman of this place spoke to her, and she was brought into the house of the nobleman who resided there. By some stratagem of the Jews she was got away from the nobleman's house. Her father then went to the nobleman, and protested against his receiving her again, declaring that he would rather be beaten to death, than see his child apostatize from the Jewish faith. On his obtaining a promise that she should not be taken away from him, he put her for several weeks into a cellar, where her only allowance was bread and water. But notwithstanding this, she remained firm in her purpose, and she was the means of bringing another Jewish girl to the same persuasion with herself. From this time she was constantly watched. She now lives opposite the inn, and we could see by her constant attention to what was passing in our room, that something lay near her heart. One of the few tracts we had distributed had found its way to her, and we could see her reading it all the morning. In the afternoon we gave away a Christian book, and this she also found means to obtain. The book was entitled "Jesus the Friend of Children." It was evident that she wanted to come to us. In the course of the evening she, with her companion, passed before our house, as if to speak with us, and we therefore wished her good evening. After the moon got up the Jews collected in front of our house, to pay their accustomed homage to the moon, called in Hebrew *לבנה מחדש*, and she with the other girl, came and sat down near the house. When the Jews retired, Miersohn went to her, and was grieved to see the marks of suffering impressed upon her countenance. She poured out her heart in a few words, and he comforted her by directing her to look to the Lord Jesus. But we were soon interrupted by the Jews, and were obliged to leave her. Her firmness amidst all her sufferings has affected us. May the Lord Jesus give her strength to

bear her cross; and may he uphold her by his faithful hand!

May 6.—We sent a message to Sarah (the Jewish girl) by a German, requesting her to visit us, or to meet us at the house of our messenger. But as, notwithstanding her earnest wish to do so, she was unable to comply with our request, Miersohn wrote some words of comfort to her, beseeching her as a brother, to continue faithful to the Lord. Towards evening she again endeavoured to have some conversation with us, but was prevented by the Jews. It is remarkable that her mother went yesterday to Warsaw, which leaves her a little more at liberty; but several Jews are charged to watch her. After ten o'clock, when the Jews were gone to bed, she sent a German to M., requesting him to meet her at the door of her house. When he came, she thanked him for his letter, which she said gave her courage and strengthened her. She said that she was to be punished for having exchanged the few words with us last night, and that at one time a knife had been held to her to frighten her. Miersohn writes, "My own experience taught me to feel for her, and I could place myself entirely in her situation. I related to her part of the history of my own life, which had been in some degree like her own; but our conversation could only be short. She asked with child-like simplicity, 'Were you really a Jew?' and when I answered, 'Yes,' joy overspread her face, and she said, 'That is delightful—be thankful to the Lord for his great mercy.' She promised to try her best to come to us to-morrow; but in case she should not come, she desired me to take an opportunity of calling at her shop."

May 7.—About nine o'clock this morning, Miersohn went to the shop of Sarah. To herself he could speak but little, and could scarcely give her the tracts which he had brought for her, for the shop was filled with Jews, amongst whom was the judge, who walked about the shop in a rage. We did not mind this, but spoke in words unintelligible to others, upon the one thing needful. M. then addressed

him, and asked him kindly what was the reason of his anger: but he turned away. The others appeared friendly, and enquired the purpose of our travelling about, which M. explained to them, with a special view to the instruction of Sarah. He began from the fall of Adam, and shewed that at the time of Abraham the knowledge of God was lost, until God chose our father Abraham, whose faith was counted to him for righteousness, and whose posterity was appointed to preserve the knowledge of God. He showed how often they revolted from God and served strange gods, persecuting the prophets, till at length the greatest of the prophets, even He of whom Moses speaks in Deut. xvii. appeared amongst them, and him also they rejected and slew; wherefore God chose another people, as the Psalmist had foretold, saying, "The stone which the builders refused, is become the head stone of the corner." M. told them that this people whom the Lord had chosen in their stead, now looked upon them with compassion because of the errors of their ways; and he earnestly entreated them that they who were once his people, would acknowledge their Messiah and find grace in him. He explained to them that on this account it was, that we were sent to them to preach, that salvation might be brought nigh unto them. We then set before them the particular proofs that Messiah must have already come, and showed how intimately redemption was connected with faith. We explained the nature of God's revelation in the Old and the New Testaments, and proved that it was not to be found in the Talmud. We shewed what the Lord Jesus requires of us, if we believe in his name. The judge said, "If the Messiah comes this evening, we shall ask him if he has come before, and then you will be ashamed." M. turned to him, and enquired with great earnestness whether he really expected the Messiah, and wished indeed for his coming? and whether he was prepared to enter into the kingdom of Messiah, where only holiness and righteousness are admitted? M. added, "Before the law was given on

Mount Sinai, the people had three days to prepare themselves, and is there no preparation necessary for the coming of Messiah? Woe to them whom the Messiah at his coming shall find in the unbelief of that record which he has given of himself!" We left them at one o'clock, and we shook hands at parting. Sarah had several times been called to dinner, but she refused to leave us, and was very much affected at parting with us. May the Lord himself be her strength and her consolation!

On the 7th May, Messrs. Becker and Miersohn reached Koszeniec, and the spirit which prevailed amongst some of the Jews of this place, may be judged of from the following circumstance. Our missionaries addressed a party of those who were assembled near the house of the burgomaster, and told them that they had books for them; to which one of the Jews replied, "If you had also brought money for us, we would sit down and read your books." This feeling, however, was found by no means to be general, for a few copies of the Book of Genesis having soon afterwards been distributed, they came in great numbers for more. One or two instances occurred of a tract, or even of a copy of Genesis, being torn, but a little care in the distribution prevented any repetition of this. On one occasion Mr. Miersohn was scoffed at and reviled; but when, after listening to them patiently for a short time, he at length turned towards them, and gravely reproved them for their hardness of heart, they were so far from being enraged, that they all hearkened to him without interruption; and some of them seemed disposed to take part with him, and to admit the truth of what he had said, whilst those who con-

tinued their opposition, abstained from all further violence, so that he was enabled to address them all freely. An old grey-headed Jew then came forward from the rest, and desired to argue upon the Talmud, but retired in displeasure when Miersohn referred him to the Bible. Another Jew then presented himself, and pretended to shew from a Jewish almanac, that the second temple was destroyed 2759 years ago; and that therefore, as it was only 1827 years since the birth of Jesus Christ, Gen. xlix. could not by possibility be referred to him. The production of the almanac, however, proved the objector to have misread his date, and the result was, that he became abashed, and afterwards listened attentively to all that the missionaries set before him; and that finally he took his leave of them with every appearance of cordiality and kindness. The Journal proceeds thus:—

Koszeniec is a place of some note, on account of its being the chief seat of the sect of Chasidim in Poland, their great rabbi now living here, the son of one, who is said to have performed great miracles, and at whose grave a lamp is kept burning on the sabbath-day. It is still the custom to propose for the decision of this departed rabbi matters of doubt and difficulty, and the questions are written on pieces of paper, and carried to the tomb for his decision. The town is inhabited by 5000 Jews. Our landlord being known to us both, we soon entered into a religious conversation with him. G., who was baptized some months ago, had formerly intended marrying his daughter; but after he became acquainted with Wendt and Hoff, who were then at Petrikau, the connection was broken off. Our landlord, however, manifested no hatred against us on account of this circumstance, and to the question whether he had read

the New Testament which was given him two years ago, he answered in the affirmative, but added, that he was now too old to become a Christian. We reminded him of old Simeon, and asked him what hope an Israelite now could have, if he were led to think; as they have now no sacrifice for sin, nor any temple, and have been for so many years expelled from their own land; all which must be the signs of God's displeasure. As brother M. continued to converse with him, Becker spoke to a cousin of his upon the belief of Christians. Becker explained that the chief object of the Old Testament was to bear witness of Messiah, the Saviour of the world who was to come, whilst the New Testament shewed that Messiah, the Saviour of the world, was already come.

Jew. We must believe Messiah is not yet come.

B. If you say we must believe, you confess that you would fain believe otherwise.

He. We must believe so from the Bible.

But he immediately declined the argument, by saying that he was not able at present to argue with me, being just recovered from a fever, and still very weak. After this a Jewish physician came; he addressed a few words to me in Latin, but when the other Jews were gone, he declared his sentiments more freely, and it appeared that he was not unacquainted with Christianity. He said he thought it not impossible that God having manifested himself once on Mount Sinai, should have manifested himself a second time; and he was proceeding to state his views, but being again interrupted, he thought it better not to go further, and promised to call on us to-morrow. After evening prayers the Jew mentioned above, with another, came. We took occasion to state to them the manner of our evening and morning prayers in private and in public, which seemed to satisfy them in regard to our not saying prayers as the Jews do. They accepted some portions of the New Testament and some tracts.

May 8.—We were visited by the

physician mentioned before. From the conversation we had with him, we found that he not only had no objection to become a Christian, but rather wished it. He is not entirely unacquainted with the principles of Christianity, and seems dissatisfied with the present state of the Jewish religion; but we incline to think he is, in part at least, actuated by the hope of improving his temporal circumstances by embracing Christianity. In the course of the day Becker had an opportunity of speaking to eight Jews together in the ground floor. They all listened with attention except one, who went away, observing that B. did not know what he was saying. After dinner, however, this same person, and the cousin of the landlord, came together into our room. The latter returned the Tract No. 8, which I had given him last night. I then requested him to prove that the Messiah was not yet come; and he replied that he was not able to answer the tract. I reminded him, that if he could not answer it, he ought to confess the truth of it before the Jews, without fear of what they might say or do. He had been particularly struck by the remark in the tract, that the Jews, in order to avoid the force of the prophecy of Daniel, say that Daniel was half a true prophet and half a false one. A short time after, upwards of thirty Jews, besides women and children, collected in our room. As they seemed willing to hear what we had to say to them, Becker addressed them thus:—
“If you ask us for what purpose we have come to you, it is to tell you from the Word of God what God requires of you, and what he promises you for your encouragement. God bestows many temporal blessings, but still greater are his spiritual mercies. But we have not loved him for them as we ought: and in fact we are not able to do so, being sinners by birth and by practice. Nor are our prayers, nor our repentance, nor our alms-givings, sufficient to reconcile us to God. Therefore it is that God instituted sacrifices for sin. But you have no sacrifice at present. God, however, ordained one true and only sacrifice

for sin, even him of whom Isaiah says, 'He hath borne our griefs, and carried our sorrows.'—'Thou shalt make his soul an offering for sin.' This sacrifice is Messiah." B. then proceeded to set forth Messiah as described in the Word of God, and quoted and explained the passages respecting him; shewing that he to whom the nations have been gathered must be the Messiah. After pressing upon them these truths, B. concluded by observing, that the Gospel was then set before them, and that they might perhaps never have an opportunity of hearing it again, and that if they neglected it, they would be without excuse at the day of judgment. The whole lasted about half an hour, and most of the Jews paid great attention.

May 9.—In the morning we spoke to a few Jews, but in the afternoon upwards of fifty collected in our room, to whom we spoke alternately. Brother M. stood on a box and addressed them for three quarters of an hour. The chief points were, that Messiah had come, and that Jesus of Nazareth is the true Messiah, but that they could have no part with him, till they believed in him and repented truly, and amended their lives, and acknowledged that through him only they could obtain salvation, and be reconciled unto God. They paid great attention. A Chasid of Pshesucha, however, exclaimed, "Why do you go to these unbelievers—why do you attend to them? Let us go home." But the others became angry with him, and said, "Why do you make a noise? Come hither and speak with them, if you are able to refute them." As he did not attend to this, they cried out, "Drive away the Chasid of Pshesucha—let him depart and go to the rabbi." When M. had finished speaking, he called upon any one of them to come forth, and prove that what he had said was contrary to the Scriptures.

They all said, "The gentleman has spoke nothing but truth."

M. You all then confess that Messiah has come?

They were silent.

M. And that Jesus of Nazareth is the Messiah?

Most of them were silent, and a few said, "We cannot believe that."

B. Let us in love examine the matter, taking the Word of God for our guide, and let us ask of God to teach us the truth.

They pointed out a Chasid, saying, "That is a very learned man."—M. desired him to come near, and asked him, "Where is he in whom the prophecies have been fulfilled? Where is he of the tribe of Judah, of the family of David, born of a virgin, during the time of the second temple, who gave himself a sacrifice for sin, who is risen from the dead, and sits at the right hand of God, to whom all the nations of the earth do gather?"

He. I have not time at present.

And so he went away, and the rest cried, "The gentleman is learned in the Bible, and speaks the truth." Meanwhile the number increased, and many children came in, and the noise became at length so great, that we were obliged to give over speaking. We then distributed several portions of the New Testament and tracts, and copies of the Book of Genesis.

We have had reason frequently to mention the missionaries' visits to different synagogues. Their visit to those at Koszeniec must not be passed over without notice.

May. 10.—This evening, being the commencement of the sabbath, we went to the synagogue of the Chasidim. It was crowded to excess, and the noise was so great, that it might have been heard at a considerable distance. Some stood with their faces towards the wall, shaking themselves backwards and forwards, as quick as they possibly could. Some were beating with the palms of their hands against the wall; but what struck us the most, was the appearance of some boys, who making a great noise, sang and chattered away in a most extraordinary manner the whole time we were there. They did not speak words,

but merely syllables without any intelligible meaning. When first we came in, however, they began to sing the words, "Come, my beloved, to meet the bride; let us go to receive the sabbath." We next went to the large synagogue, which was, indeed, the largest we ever saw; but here we found only a few Jews. The brother of our landlord, whom we met here, pointed out to us the great oxen and leviathan, cut out in wood, and placed on the shrine, or altar, in which the law is kept: we were soon surrounded by several Jews, to whom we addressed a serious word, as we also did to others who accompanied us as we returned home.

During the latter part of their stay at Koszeniec, from whence they returned to Warsaw, the conversations of our missionaries assumed a still more interesting shape. We insert the following extracts, with which we close their Journal:—

May 12.—Immediately after dinner the brother of our landlord, with his wife and two daughters, who had before heard us with attention, came to pay us a visit; and then others came also, and women and children, amounting altogether to about thirty. We related to them the parable of the ten virgins, and of the sower, and then that of the King's son. The women were attentive, but when the men came in, with many of the Chasidim from the Magid, our large room was filled. Some of them said, "You have hitherto spoken for the women, say now something for us." Brother M. began by observing, that in the beginning man was created after the image of God, and enjoyed holy communion with his Creator; but that he was now no longer such as he came forth from the hand of his Creator; for having obeyed Satan rather than God, and having sinned against the divine commandment, he became subject to death, because of his transgression, and was thus separated from God, who was no longer his heavenly Father, but his righteous Judge.

They all assented to this truth.

M. What hopes, then, have we now of being united to God? or is there no more hope?

All were silent.

M. Israel, O Israel! Dost thou know the things belonging to thy peace? The seed of the woman is promised, to bruise the serpent's head, to conquer Satan, and take away his power from him. Does not your heart rejoice at this glorious promise?

Some said, "Certainly, we rejoice in it."

M. continued to speak of the effects of sin, and the remedy God has appointed, and especially of the sacrifices of the law, as types of the sacrifice of Messiah. He shewed that it was required that the sacrifice should be perfect, and that Messiah must therefore, as a sacrifice, be free from sin; and consequently must possess a nature higher than human, to enable him to fulfil the holy law of God in all its parts, and to present a perfect sacrifice. He then related what Messiah was to be and to do, and led them on to see that all this was fulfilled in Jesus of Nazareth. He then asked them what they had to object.

One said, "As sure as to-day is holy sabbath, he has said truth."

This is a great oath amongst the Jews. Several others assented to what he said, and almost all the rest shewed by their conduct and silence, that they had nothing to object. Only one Chasid evinced by his behaviour, that he was contending within himself, whether he should give glory to God, by confessing the truth publicly, or whether he should deny it. But he soon went away, saying, "One is seduced by coming here." When these Jews were gone away, we went out of the room for air, but another large number soon collected around us. Becker stood on the staircase and spoke to them, answering their questions respecting the Messiah: and M. stood at the threshold, disputing and preaching for a long time. We spoke of repentance and remission of sins through the death and passion of the Lord Jesus Christ, the true Messiah. A Jew who wished to speak with us

further, came into the room and pleased us very much. He said he had received some tracts three years ago, and had read them. B. explained to him some passages from the Old Testament, and shewed him from Isaiah xlix. 5, 6, that the Messiah was both for Jews and Gentiles. After this he asked, "But may we not, when we believe in him, retain our circumcision, and other things commanded by God in the Old Testament?"—"Should you do so (B. replied), you must not hope thereby to obtain eternal life. Circumcision is the sign of the covenant of God with Abraham, and we are saved, not by outward signs, such as baptism and circumcision, but by faith in the Lord Jesus the Messiah." He having read or heard that Jesus Christ had raised a person from the dead, asked a question upon it which led B. to shew him the eleventh chapter of St. John, which he read with attention, as he did also other parts of the New Testament, and entreated that a copy might be lent or given him, wishing to read more of it. As it was thought he would make a good use of it, a copy was given to him, with the prophets, bound up together. The other Jews present seemed to partake of the same candid and quiet spirit that he did: and taking our leave of them in kindness and affection, we finished our labours in Koszeniec, from whence we returned to Warsaw.

GERMANY.

EXTRACTS OF LETTERS FROM MR. J. C. MORITZ.

THE last communications from Mr. Moritz (see Expositor for Jan., p. 23) represented him as having visited Sleswig and Gluckstadt, and stated the result of his visits to those places. From thence it should appear that he returned to Hamburgh, from which place he addresses the

Committee under date of Sept. 14, 1827.

In the prospect of leaving the field of his labours at Hamburgh, and his removal to Copenhagen, he thus reviews his past efforts, which must recommend both himself and his work to the sympathies and prayers of Christians.

As I am now about to leave my station at Hamburgh, where, under many difficulties and discouragements, I have endeavoured, in the strength of the Lord, to sow the seed of life for nearly two years, I must confess, that though I cannot lift up my eyes and look on this large field as already white for harvest, yet I am both affected and grieved at the prospect of entirely leaving it. My only comfort amidst these thoughts is, that the Lord will fulfil his gracious promise, "One soweth and another reapeth."—"And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth, and he that reapeth, may rejoice together." If I might be permitted, I would suggest to the Committee not to neglect this field, as hopeless! I trust in the mercy of the Lord, that if they be not weary of well doing, and if they faint not, they shall reap in due season. The corn of wheat, as our Saviour teaches us, must fall into the ground and die, and if it die, it bringeth forth much fruit. This has been the experience of all missionary exertions hitherto, both among Jews and Gentiles; and it is only in the exercise of patient waiting, and watering the field with our daily prayers, that at last a rich increase is to be expected. "If we believe," Christ says, "we shall see the glory of God." Yea, we should then see that while we preach in faith, the Lord would command his רוח (Spirit) to blow on the dry bones, and then breath would come into them in this city, and they would live; and of the house of Israel there would stand up an exceeding great number.

While such sentiments and feelings as these pervade the minds

of the Society's missionaries, a solid ground of hope is formed that God has good-will toward Zion; and others will be encouraged to add their prayers that the hope expressed may be abundantly fulfilled.

Mr. M. affords the following interesting account of a young Jew, with whom he had become acquainted in the beginning of the year.

In my Journal of April the Committee will have seen the name of a Jew called S——, a native of T——, in the grand duchy of Posen, and how I became acquainted with him, and that upon my recommendation he resolved to go to Dusselthal, to Count von der Recke's Institution. The prayers we had with a few Christian friends on the Sunday evening before his departure, united with their conversation, seemed to make a deep impression on his mind. I have since received letters from him, of which the following are copies.

"Dusselthal, June 26, 1827.

"Rev. Sir,

"My journey from Hamburg to this place was attended with no small difficulties, but by the guidance of our Saviour Jesus Christ, I arrived here safe. I met with a very kind reception. Such a place as this I have long wished to see; and I hope to be no idle spectator. Yes, my dear Sir, here I live united with my brethren in Christ Jesus. For my occupation and future means of support, I learn the trade of weaving. I thank you, once more, for all your kindness, and for your good instruction."

The next is dated—

"Dusselthal, Aug. 25.

"Rev. Sir and Friend,

"Immediately after my arrival here, I wrote to you, acquainting you with it, and of the contentment I feel in my present circumstances—that I have learnt the trade of weaving, and that I thank my Saviour daily, that he in mercy has led me into so good a path. To that letter I have received no reply.

But I trust soon to hear from you, that I may know you have not forgotten me. The instruction which the Rev. Mr. Schmidt gives me is very edifying and strengthening, and it is my daily aim to know my Saviour Jesus, and to walk well-pleasing in his sight; and I pray to him that he may give me grace and strength to that end. By the mercy of God I hope to receive holy baptism at Easter. Pray write to me soon, and include me in your daily prayers."

The account of this child of Abraham is extracted, because it affords an indication that the Lord is gathering the house of Israel "one by one." The willingness of the young man to go to the Institution at Dusselthal to learn a trade for his own support, is a favourable circumstance; and the perusal of the following testimony from Count von der Recke, the head of that Institution, speaks much in favour of his sincerity.

"Aug. 27, 1827.

"The proselyte S—— has been since April, a member of my Proselyte Institute, and for his future means of support, he has chosen the weaving trade, which he learns here in the Institution. The reports concerning his walk here are favourable, and so far as I have been able to observe, I trust he has come with a sincere mind, and that he is earnestly seeking the salvation of his soul in the redemption that is in Christ Jesus. May the Lord grant his blessing that he may further evince that his heart is warmed with love to his Lord and Saviour, and that his whole deportment may afford an encouraging example to others who are now in darkness.

"ALBERT VON DER RECKE."

To have a place and employment for proselyte Jews is most important, the necessity of an increase of such institutions daily becoming more manifest. Let the following passage from Mr. Mo-

ritz be quoted in attestation of this fact:—

Two young Jews have called upon me, one from Breslau, and the other from Prussia Minor, upon whom the seed seems not to have fallen in vain. According to all appearance, they seem much concerned about the salvation of their souls. As they have both been in the trading line, and have travelled with merchants to the fairs of Leipsic and Brunswick; there is great difficulty in finding similar occupations for them among Christians when they leave the Jews. I have proposed to them to go to Dusselthal, &c.

I trust the Lord will make me the happy instrument of bringing them to submit to the cross of Christ, and to become his disciples.

Mr. Moritz's next communication bears date Hamburg, October 4th, 1827, and the following extract is given to shew the interest which the missionaries take in the spiritual welfare of the *Jewish children*, and that the means afforded, with so much effect, of benefiting the rising generation of the Christian Church at home, are made available to the same class of persons in the Jewish Church abroad.

I have just time to say, that the Portuguese Jew E—— has determined to send his two girls again to our school. With gratitude to the Lord for this answer to my prayer, I conducted these two interesting children to Mr. O'Neill's, and prayed the Lord to bless the instruction which they should receive to their soul's good, by enabling them to believe on his name, that they may become the children of God in deed and in truth.

The father of this family, as well as the children, seems of late to begin to think about the salvation of his soul. They have visited me often, and I have conversed with them freely on subjects pertaining to their peace. The eldest son, about fourteen years of

age, expressed his intention of continuing to come to me for instruction if I remain here. He desired very much to possess a Bible, a copy of which I procured for him, from the Bible Society here. My last lecture and the Jewish prayer-meeting on Tuesday evening, were quite crowded with people, and both times a number of boys of the free-school were present, and at the last meeting the elder E—— himself. Many tears were shed on both occasions, on account of my removal from them. May the Lord in mercy bless the seed which has been sown here in much weakness, and cause it to spring up and produce much fruit to the glory of his grace! The Lord grant that the school, which now consists of *ten Jewish children*, may be preserved, and continue to increase both in numbers and in grace!

The following expressions of Mr. Moritz's feelings in the prospect of leaving Hamburg for another destination, will not fail to awaken the sympathies of those who are interested in the cause of missions at large, and who are desirous of following these distinguished and tried servants of their Master, wherever they may be called to labour, with their best wishes and their prayers.

These are the last lines I shall address from this place to the Committee. Whilst I now desire to be remembered kindly to all the members composing the same, I add my request that they will remember me daily in their prayers, that the Lord may open in Copenhagen a door for me that no man shall be able to shut, and give me grace to sow the seed of life among my Jewish brethren, no man being permitted to disturb me! and I also pray that the covenant blessings of the triune Jehovah may in rich abundance be poured down on the Committee and Society, that they may see their work of faith owned and richly blessed of the Lord, to the conversion of thousands of the scat-

tered sheep of Israel to the faithful Shepherd Christ Jesus, to whom be glory for ever and ever. Amen.

His next communication is dated Copenhagen, Oct. 27, 1827.

Mr. M. had scarcely entered on his new scene of labours at this period; but the account which he gives of his departure from Hamburg is of that nature, that hopes may be entertained of the effects of his labours appearing there after many days.

Painful, indeed, was the taking leave of all my beloved Christian friends, who at our meetings have been awakened or established. My heart was melted with their tears, and I united with them in their sighs, while we prayed that the Lord would be with us, and preserve us unto his heavenly kingdom, and teach us there in harmony to sing the praises of redeeming love.

The evening before my departure some of the parents of the children, and all the school children, and the whole of S——'s family, and some other Jews, came to bid us farewell. The children all wept, because I was about to leave them entirely, and even their parents, who were present, wept with them, and my tears mingled with theirs. I exhorted them to embrace the opportunity they now had of learning the word of life, and not to neglect the great salvation that is now brought nigh to them. I also exhorted other Jews to turn to the Lord, while the door of mercy stood open before them.

In the morning before six o'clock, some Christian friends came again to see me on my road, and accompanied by their prayers and blessings, I set out on my journey. May it be my happy lot to find the bread I have cast on the waters there, many days hence!

He proceeds to give an account of his reception at the new scene of his labours, where the friends who expected him made suitable

provision of lodging, &c. for him, and he adds,—

I have called upon many of those Jews with whom I formed an acquaintance on my first visit in July last, but some of them did not receive me so well now as at that time: indeed they gave me to understand that I had no right to disturb them. A few, however, were friendly, particularly ——. With this family, and some other Jews, I had nearly four hours conversation about the one thing needful. At first they would not acknowledge any revelation, saying it was quite needless.

Mr. M. then gives a detailed account of the statement he made to them of the great and leading truths of Christianity, urging, also, their practical influence; and he thus concludes:—

They all said, "We have never heard such a statement of the Christian religion, and shall be glad to converse more with you another time upon this subject."

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#### LETTERS FROM MR. RICHARD SMITH.

THE following letter from Mr. Smith, who is travelling in company with the Rev. J. C. Reichardt, under date Oct. 1, 1827, contains some details which will be interesting to our readers; and others, which will lead them to lament over the darkness, not only of Jews, but of some who bear the Christian name.

Through the mercy of God I am again in Holland. I left London on the 21st of July, and the following day at noon was in Rotterdam. In the evening of the same day I went to the synagogue, and seldom have I seen any thing more unlike a rational devotion. During the prayers all was noise and confusion. It was curious, but painful, to see the gestures and grimaces of the elder Jews, like persons in convulsions, or frantic; while others were chatting upon the common concerns of life, and the chil-

dren at play. Often, as I attend their public worship, those words of the prophet are strongly impressed upon my mind, "The Lord hath poured upon them the spirit of deep slumber," &c. which many among them, even of their rabbies, do not hesitate to acknowledge.

*Cassel.*—Here we called upon two of the principal clergymen in the town, from whom we obtained some information relative to the Jews in Hesse. The superintendant, a venerable and pious man, told us that all the Jews in Hesse sent their children into the Christian schools, which he considered the first and surest step into the Christian Church; the bad example of Christians, he thought, was the chief stumbling-block in the way. The other gentleman was a professed Rationalist. He began by saying that he was an old man, and that he was thankful to God that he had laid so much of his time behind him, having had his mind tortured for the last thirty years, with the various systems of philosophy, which had succeeded each other, from the time of Kant down to the present day; together with the various systems of theology, formed upon nearly the same principles. Many of these he discussed with such eloquence and flow of language, that we had a difficulty in following him. I will select a few of his observations, which just occur to my mind, in order to give you some idea of the principles maintained and taught by these gentlemen, so highly respectable for their literary acquirements; and in every respect, generally, entitled to our highest esteem.

1. The reason Jews do not become Christians, and that Christians are not better, is, that they do not comprehend man. According to his theory, man must not be estimated by what he now is, but by what he will be when he shall have reached the point of perfection to which he is destined; and the better we comprehend man in this sense, the nearer we shall have arrived at that state of perfection.

2. Christ possessed this knowledge

in the highest degree, therefore he was the most perfect man that ever lived, and the greatest philosopher.

3. The dignity of Christ does not rest upon his miracles, but upon the pure doctrines which he taught, consistent with the laws of nature and experience.

4. Every one must strive to act upon those points which are clear, disregarding those which are doubtful and obscure: such general points may be reduced to the following: A belief in God; in a Providence; in a universal Christianity; in future rewards and punishments. According to his system, virtue will in a future state be rewarded, and vice punished, until sin is entirely purged away.

Many more such things he urged with great emphasis.

With the rabbi we had much conversation, and found in him a liberal and well-informed man. Among other things he told us that he had two nephews at the University in Berlin, studying theology. We enquired how that could be! He said, that they would embrace Christianity; that the confession was of no consequence, provided they were good men.

*Halle.*—We were much gratified and comforted to meet our excellent friend Professor Tholuck here, and to find him so active, and so concerned for the propagation of the truths of the Gospel. We attended a lecture here of the most celebrated Rationalist in Germany. It happened that morning that he spoke of the Bible and Missionary Societies, and spoke of them with the greatest respect; but he ridiculed and condemned their Reports as idle tales.

*Breslau.*—With regard to the Jews, things are going on here as usual. We have made some arrangements towards the establishment of a school for the Jewish youth, which has been approved by some of the principal inhabitants of the town. On our return we shall take the necessary steps which have been pointed out to me by the chief magistrate, and hope with divine assistance to accomplish our object.

*Zitts.*—When we were last in this

town, we were visited by a great multitude of Jews of all ages, but few have been with us this time. Yet we have had cause to be thankful. On our last visit one Jew called upon us who gave himself out for an atheist, observing at the same time, that many doubts arose irresistibly in his mind as to the certainty of his creed. He had travelled a great deal without appearing to have any fixed object in view, which is not unusual with those people—had given himself out for a Christian, sometimes for a Catholic, at others for a Protestant, as local circumstances seemed to him to require, or in other words, as his propensity to wandering might meet with the greatest encouragement. He had even gone so far as to take the sacrament with Christians. We endeavoured to shew him the danger he was in, and gave him a New Testament in the French language, having none in German left. Soon after our arrival this circumstance recurred very forcibly to my mind. I asked Reichardt if he recollected the man, and lamented that I had given him the New Testament, as he seemed to understand so little French, having made him read and translate a little of it at the time I gave it to him. Soon after came in an intelligent and well-informed young Israelite, a tutor in a Jewish family, whom I also recollected quite well, and have mentioned on a former occasion. He asked, if we did not recollect having given a French Testament to a certain Jew, (naming him,) the last time we were there? I said, Yes; that we had just been talking over the circumstance between ourselves. He said, the man to whom he had given it had been taken into custody that day for swindling; that he had borrowed the same New Testament of him, and had had it in his possession six months, and by diligently perusing it, had been fully convinced of the truths it contained, and that he felt constrained to come to us to thank us, and to communicate his joy. This young man has had fear in his heart for a long time; I saw this evidently when I was here two years ago. Another

young man, a friend of his, a tutor also, is fully convinced of the truths of Christianity. What an excellent Society is the Bible Society! With what irresistible eloquence it has preached to thousands! The Testament in question was from them.

*Pless.*—Here we had a letter of introduction to a Jewish banker, who we were informed intended to embrace Christianity, but he said nothing to us on the subject himself. He heard with great interest our account of schools, which we had been, and were, about establishing for the Jewish youth, which he considered the only way to a better state of things. The tutor of his children soon came in, and spoke very disrespectfully of our translation of the Hebrew New Testament, and of the proceedings of the Society altogether.

The following letter from Dresden, dated Nov. 20, 1827, contains Mr. Smith's account of the origin and dogmas of

*The Chasidim Jews.*

The word **חסידים**—the Pious, is evidently derived from grace, or favour.

It appears, however, according to some learned Jews, that originally it was equivalent to our word *supererogation*, and in this sense it was no doubt adopted by this people, and applied to themselves.

In the infancy of this sect they entirely withdrew from the pleasure and the bustle of the world, to a life of the strictest self-denial and mortification; assuming upon this ground to commend themselves to the favour of God, and eventually to gain heaven.

To this end they fasted much, often seven or eight successive days without taking any nourishment at all; and even when they did eat, they not only abstained from all flesh, but from every thing that comes from living animals, as eggs, butter, cheese, honey, and the like. They wore a rough dress of hair upon the naked body, bathed themselves in the severest winters at midnight in rivers, even when the ice was obliged to be broken for the purpose; in winter often rolling them-



selves in snow, in summer on thorns; wandering about perpetually, never remaining more than one night in a place.\*

By these austerities many are said to have lost their senses, and some their lives.

These men applied themselves assiduously to the study of the Cabbala, imagining that these austerities were the only key to the acquirement of this divine science. The founder of this sect is known among the Jews by the name **בעשט** — Bescht, in which word are the initial letters of **בעל שם טוב**, by which is understood a man who has great power with God and angels, a man celebrated for his supernatural gifts; he was also called Israel.

The year in which Bescht was born does not appear to be given in his narrative, but it is said that he lived in Tluzsty in Poland, in the year 1740; that he was the child of promise foretold by the prophet Elias, and named by him Israel long before he was born, because that he should one day enlighten the eyes of the people of Israel.

The father of Bescht appears to have been a man of singular fortune: he was plundered of his property in Walachia, where he then lived; was dragged forth to a distant land and sold as a slave; became afterwards Field Marshal, Prime Minister, and at last a beggar; was more than a hundred years old when Bescht was born, and his mother nearly as much.

Bescht, mindful of the saying of the prophet, strove with all the energy of mind which he possessed, to accomplish the prediction. He applied himself closely to the study of the Cabbala, and soon ranked among the saints. He affirmed that his soul often left his body, and soared aloft to the regions of spirits, and there learnt what the heavenly senate had determined for the lower world. That he had power

to sway their counsels when they were unfavourable.

The works and wonderful adventures of this man are related in a book printed in Berditshef, anno 1814, bearing the title of **שבחי הבעשט**, which was so much read by this sect, that in the year 1818 three large editions were sold off.

Another book written by him and published by his grandson, is also much read, containing rules of conduct, faith, &c. called **ספר הטהרה**.

In the preface to this book it is said by the publisher, "It is our duty to make known to all the members of our communion, the glory of our Zaddik, now, alas! extinguished light of Israel. Blessed be the memory of this holy man and saint, that he has strictly commanded this book to be read unceasingly, and never to let the words contained in it depart from our mouth, because upon this depends our happiness both in this world, and the next. He wrote it with his own hand in pocket form, and requested that it might be printed in this form, that every one might always have it by him, and be continually learning wisdom from it."

In vain did the most celebrated rabbies of that time oppose this sect, and thunder out their anathemas against them; they increased rapidly in the storm of persecution, and became very numerous in Poland, Russia, Walachia, Moldavia, and soon after in Galatia. The extraordinary influence of Bescht with the heavenly bodies, enabled him, as it was asserted, to perform wonderful cures; barren women were made fruitful—the dead raised—the condemned in hell delivered—souls transmigrated into beasts set at liberty—prayers which could find no access in heaven were heard and accepted, and those that doubted of his supernatural gifts were severely chastised. It cost him only a word, and the speaker became dumb, and the lame were healed. He needed only to move his hand and immediately the blind were restored to sight, and the seeing made blind.

In order that his people might be held together, he wrote another book,

\* This unsettled life was enjoined to atone for sin, because God said to Cain, "A fugitive and a vagabond shalt thou be in the earth."



intituled **צוֹאת־רִיב**, or the Testament of R. Israel Baalshem. In each of his books he makes the doctrines of the Sohar, the basis; recommends a contemplative life; an abstractedness from all earthly things; implicit obedience to the will and commands of their chief (Zaddik) as the representative of God.

After the death of Bescht in the year 1780, his children not inheriting the honours of their father, his disciples scattered themselves in different parts, by which means his doctrines became more known; yet his descendants to the present day have always been considered as the nobles of their people, and an alliance with any branch of the family by marriage, is an honour which the richest Jew among them thinks himself happy beyond measure to accomplish.

*Extracts from the Dogmas, &c. of the Chasidim.*

The foundation of faith is faith in the Zaddik: to him the greatest reverence is due. Should it sometimes appear that the Zaddik's conduct is in opposition to the law of God, yet the people must believe that he does what is right; for the law is given to the wise to interpret at all times according to their pleasure. The Zaddik is at liberty even to abrogate the law, and to institute a new one in its stead.

In judging of the Zaddik, the Chasid is bound to renounce his reason and conviction, and implicitly to bow to the opinion of the Zaddik. So long as any one thinks that he possesses a judgment of his own, and is capable of acting for himself, so long is his attachment to the Zaddik not perfect. Those only can arrive at this excellent degree of piety, who renounce their own reason, feelings, and experience, and adopt in all things implicitly the will of the Zaddik.—*Lik. Mehran*, s. 43. *Noam Hamelech*, s. 270.

The Zaddik must be to the Chasid the first existing being. He must not only be to him more than all men, but more than God, because God has made over to the Zaddik the government of this world.—*Noam Hamelech*, s. 14, and 81.

When the prophet Isaiah says, "All

thy children shall be taught of the Lord," he means all the children of the Zaddikim, for these teach God what he has to do.—*Lik. Amanim*, s. 18.

That God takes pleasure in being contradicted by the Zaddik, the Chasidim prove in the following way:—When a father orders his son to do any thing, and the son sees that it would not be well to comply with the request, and convinces the father of his error, the father rejoices at the wisdom of his son, and willingly subjects his own opinion to that of his son. So it often happens with God and the Zaddik. Solomon refers to this in the Proverbs xxvii. 11, "My son, be wise and make my heart glad, that I may answer him that reproacheth me."

The Zaddik is a supernatural being.—*K. Shimlab*, s. 18.

The Zaddik has power to appoint every one his place in heaven or hell, as he may see fit.—*Seph. Hamedath*.

The most effectual means for barren women to become fruitful is, to delight in hearing the Zaddik praised.—*K. Lik. Mehran*, s. 266.

The only way for a sinner to obtain pardon from God is, unceasingly to endeavour with all his might to increase the income of the Zaddik.—*Seph. Hamid*, s. 141.

Whoever makes the Zaddik a pleasure, his prayers will certainly be heard.—*Seph. Hamid*, viii. 10.

Let every one take good heed of looking into any book upon human science, even should it be written by the most learned man in Israel. All profane sciences are dangerous to the holy faith. We have often mentioned this circumstance, but we cannot sufficiently warn the righteous, lest by a peep into such books he should lose his salvation.—*Lik. Mahran Tengan*, s. 39.

All languages except the Hebrew are imperfect; for although in each language every thing has a name, yet this name is not the right one. That name only which God has given to every thing in Hebrew is the name of it.—*Lik. Amor*, s. 31.

Whoever understands to pray to God aright, needs neither physician

nor medicine; he is able by the most simple means, even by bread and water, to cure the most stubborn disease.

The chief remedy used to cure the sick is the Pidion.\* The law forbids the physician to attempt a cure, before the sick person, by means of a Pidion, is cleansed from his sins.

The Zaddik is the crown, ornament, and light of the universe: whoever is so happy as to come in contact with him, his eyes will be enlightened, will be enabled to penetrate into futurity, and will behold the Godhead face to face.—*Lik. Mahran. s. viii. 181.*

As in old time the sinner obtained pardon by sacrifice, so can every one that richly contributes to the support of the Zaddik look forward with certainty to the pardon of his sins. God permits the people to support the Zaddik, in order that he may come in contact with them; and as God looks upon the Zaddik as his beloved son, he remembers, at the same time, those who contribute to his benefit.—*ib. s. liii. 164.*

The more conveniences and pleasure the Zaddik enjoys, the better he is able to qualify himself for the seat of rest, for the שכנה—Shekinah, and the more grace and abundance will be imparted to the people, both in this and in the future world; therefore shall no one pass over the threshold of the Zaddik with empty hands.—*Seph. Hamid. s. 50.*

#### LETTER FROM THE REV. J. C. REICHARDT.

MR. REICHARDT, in compliance with the wish of Mr. Wolff, accompanied him to Dusselthal, where he expected to meet his mother and sister, from whom he had been so long separated. Our readers have already had an account of what passed on that occasion, but Mr. Reichardt's statement will not be read without interest.

\* This operation is performed by the rabbi's taking 160 small pieces of money, copper or silver, which he divides into several small heaps; then mixes them together, saying several prayers.

I left Amsterdam, as already stated, in the month of May, and at the particular request of Mr. Wolff, I accompanied him on his journey to Dusselthal, where he hoped to meet his mother. We reached Dusselthal on the 8th of May, and found that Wolff's mother and sister had already been there a week, waiting with great anxiety for our arrival. The meeting, after an absence of eighteen years, was very affecting. We went afterwards aside into a private room, where Wolff poured out his heart with his mother in prayer and thanksgiving to God, for his kind paternal providence and protection during their separation. The difference of religious confession appears to have made no alteration in their affection for each other, except in their eating, in which they could hold no communion. The latter was painful to Wolff, that he should be considered by his mother as unclean; however, that he might once have the pleasure of dining with his mother and sister, he proposed their having a dinner prepared in a Jewish ordinary. Wolff, willing to improve the limited opportunity that he had with his mother, took every means in his power to convince her of the excellence of Christianity, and the effect which it had on his own heart, and exhorted her seriously to consider the state of her own soul; affirming, that out of Christ no salvation was to be expected. The mother of Wolff is of a very lively turn of mind, and a zealous advocate for the ceremonial part of Judaism, yet by no means so bigotted as many of the Jewish women.

That which contributed most to lessen her prejudices against Christianity, has been the suspicion entertained against her by her brethren, who went so far as to withdraw their support, in consequence of her son's having embraced the Christian religion, from whom, since that period, she derives her sole support. The kindness also, she has experienced from Christians, contributed not a little to bias her mind in favour of Christianity. The frequent conversations which she had with her son removed many scruples from her mind, and placed the Christian religion in a

more favourable light than she had been in the habit of considering it, so that her judgment appeared evidently convinced, but her prejudices, from long habit, were too strong to allow her to adopt his views. Her daughter, who had never had any religious instruction, knew as little of Judaism, as of the Christian religion, yet when the question was put to her, which she preferred of the two, she candidly confessed that she felt more attached to Christianity than to Judaism, in consequence of the occasional communications which she had had with Christians; yet she felt herself incompetent to give a judgment upon either. She appeared to have much of Wolff's simplicity, and as if she might easily be led to embrace that which is good; which supposition has been abundantly confirmed by the clergyman who, from that period, has given her instruction in the Christian religion, and also by the Christian friends with whom she resides.

The sequel is as follows:—During our stay in Dusselthal, Jettle (for that is her name) came to the determination, with her mother, to go to Elberfeld, in order to receive further information respecting the truths of Christianity, although they could not yet decide whether they would be baptized or not. A clergyman of the place, a pious man, who had some years ago baptized Johann, Wolff's youngest brother, and a sincere and pious Christian, according to the testimonies of all who know him, proposed, with much pleasure, to give them instruction. Jettle now fully decided to avail herself of the opportunity, but the mother, when it came to the point, declined it, in consequence, as I afterwards learned from her, of having suffered great anxiety of mind one night, just as she was on the point of deciding. Jettle therefore remained here with the Christian friends, in order to receive Christian instruction of the clergyman just mentioned, and her mother left her, to return to Bavaria, but she had not proceeded far on her journey, when she determined to return, to persuade her daughter, if possible, to go with her to Bavaria, saying that she could receive Christian instruction

there, if she chose; but in this she did not succeed.

Mr. Reichardt now, at Mr. Wolff's request, resolved to accompany his mother into Bavaria, and the latter part of his letter gives us a pleasing account of the improvement visible amongst the Jews in that country.

At the request of Wolff I determined to accompany his mother to Bavaria, where I left her under deep impressions, still more favourable to the truths of the Gospel. Bavaria seems to be an important station for a missionary. The Government is very tolerant, and the Protestants, who compose more than a third of the nation, have great privileges. Bible and Missionary, and many other Societies for propagating the Gospel, and other charitable purposes, are sanctioned by the Government, and zealously supported by the people. The number of Jews in the land—especially in that part called Franconia, or Frankenland—is very considerable, and according to a recent estimation, they amount to 10,663 families, or 53,402 souls. Of this number 252 families live by agriculture, 169 families support themselves by the labour of their hands as tailors, shoemakers, &c., and 10,242 families by trade as merchants, pedlars, &c. These Jews, on the whole, are more enlightened than in any other land, Prussia even not excepted, and seem, on the whole, not unfavourable for the reception of Christianity. This improved state of things is to be attributed to the discontinuance of many superstitions and indecencies, which have been abolished from their temple-worship by a special act of Government in 1824; and also to the order and improvement which has been introduced into the Jewish schools, requiring, that all the children must be taught to read and write in German, as the language of the land; and that no person can be admitted as school-master, unless he has been in Christian schools, and has received testimonials of his qualifications; and that no person can be admitted as rabbi without having studied at a Christian seminary, and subjected himself to an



examination. For the abolition of petty trading and the encouragement of industry, it is enacted, that every Jew who commences trade for himself, must serve five years as an apprentice to the same, and after the expiration of this period must have a certificate, stating his qualifications; and also possess sufficient property to commence business; and as only a limited number of this class is allowed to reside in a place, he must wait till there is a vacancy by death or otherwise. Mechanics and agriculturists can, with the same privileges as Christians, settle where they please.

In my frequent intercourse with the Jews in Bavaria, during the month of June, it was very gratifying to observe the great effect of these new regulations, so very obvious both in their manners and conversation. Their peculiar habits and old prejudices are daily more and more put off, as the Jews themselves feel very anxious to associate with the Christians, and to remove from among them every obstacle in the way of their doing so. Principles of toleration, and more equal privileges, have, indeed, united them more closely as fellow-citizens and members of one family.

With respect to religion, I had the satisfaction to find that the cultivation of their minds and manners, had not so generally produced in them that lamentable degree of infidelity, so frequently met with in many enlightened and truly learned Israelites in other lands; but, on the contrary, there are found here many Jews who, under convictions of their own insufficiency, and the insufficiency of the ground on which they had hitherto been building, feel a hunger and a thirst after the righteousness of God, and a hearty desire that their souls may be at peace with Him. Some of this class, whom I found really enjoying religious conversations, and the acquisition of German Bibles, which they were very anxious to possess, asserted that they themselves wished to become Christians, and that many of their friends and acquaintances had often expressed an equal desire. In Bavaria it is, indeed, not uncommon for Jews to turn Christians; but however pleasing this

circumstance may appear, it is to be lamented that the Gospel, as the power of God unto salvation, has not been so inwardly effectual on the hearts of these new converts as one could wish; the reason of which may not improbably be attributed to their hearts and minds not having been sufficiently prepared for a beneficial and due reception of the Gospel before they were admitted; a circumstance worthy of being considered by those who have it in their power to send out a missionary, as an assistance and a guide to those Israelites who become seriously-minded, and who shew a readiness for becoming Christians. One convert, however, a young minister in the Protestant church, whom I had the pleasure of meeting unexpectedly, I can happily state, is a truly pious man, and a very zealous promoter of the Gospel, among his brethren the Jews, and among Christians. His father, a very respectable Jewish merchant, had sent him to the university, wishing him to become a physician, but during his studies his mind was directed to think most seriously about religion, and he commenced attending regularly the divinity lectures, in order to prepare himself for the ministry. This important change, and new course of life, had not the least influence on his father to lessen his affection toward him; but on the contrary, he continued to support his son during his academical years, and has ever since, with the rest of his family, even after his baptism and entering the ministry: nor has he ceased to live with him on the most friendly terms.

In one place, inhabited by a great number of Jews, where Mr. Gericke had been residing for some time, it was very interesting to learn, from both Jews and Christians, that his labours there had not been entirely in vain. They spoke very highly of him as a pious man, and confessed that he had taken much pains to shew them the right way of salvation.

Frankfort seems to be another very important station for a missionary, and the friends of the cause there earnestly desired, for many important reasons, that one well qualified should be sent thither, to make it his permanent station. At all events, a missionary would



find sufficient work to occupy all his time, among the mass of Jews who reside there, and of those who are constantly coming to visit that place, and especially among those enlightened and reformed Jews, whose number is very considerable.

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### LEVANT.

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#### LETTER FROM THE REV. J. WOLFF.

IN our number for March, page 115, we inserted some letters from Mr. Wolff, under date of Smyrna, since which his Journal during the voyage from Malta to the former place has been received, a few extracts from which we hope to insert in our next number. Two letters have been lately received from him, dated Cefalonia, 26th Feb. and 7th March. They are very short, and we extract as follows:—

I take up my pen to mention to you that I arrived here safely on the 7th February from Greece, and was obliged to perform here twenty-five days quarantine, which will be over on Monday next, when I shall proceed to Corfu and Alexandria. To the latter place Lady Georgiana is already gone, according to my advice, in the Glasgow frigate, Hon. Capt. Maude, who has given her three cabins in his ship, as Alexandria was the place which we expected to wait at till we should hear news from Jerusalem.

I shall send to you my Journals by the first safe opportunity.

I have been in many dangers. Our ship was wrecked, and I arrived here with an American gentleman, Mr. Miller, in a ship without a mast. We were pursued by pirates, and the Arabs at Navarin fired on our boat. I thank God that my lady was not with me in these dangers.

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### DOMESTIC.

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#### LETTER FROM MR. M. N. JOSEPH.

THE following letter is inserted, not because it is intended to vouch for the sincerity of the writer of it,

but merely to explain the circumstances respecting "the baptism of a Jewish Rabbi at Bedford," as was stated in the *Expositor* of September last. The document will serve to confirm what is there asserted, in the correspondence between the Rev. Messrs. Grimshawe and Hawtrey, and will perhaps tend to justify the opinion which had been charitably entertained of the writer.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I deeply regret that I ever caused my name to be published in your *Expositor* of November last, so as to cause the just censure of the Christian world; as I conceive they cannot conclude otherwise, when they compare my letter with that of my much-esteemed friend, the Rev. T. Grimshawe, a gentleman to whom I am much indebted for his valuable Christian information. I am aware that in that letter I publicly contradicted that which I had *privately* asserted, but as the circumstances of my trial at that moment were *peculiarly severe*, I hope the same Lord who pardoned Peter for a similar transgression—under a pressure of affliction—will of his infinite mercy pardon me. I will now, Gentlemen, state to you the particular circumstances—requesting you to publish the same—which caused me to write in the very hasty manner I did. At that period I was labouring under heavy trials, both mental and bodily. I had suddenly quitted my home, my friends, my spiritual advisers, and the place of my nativity, under the full impression of unostentatiously embracing the Christian faith; and at that period I was constrained to apply to my Jewish brethren for succour, having no Christian friends to whom I could willingly apply for pecuniary relief. It was at this critical period, while partaking of the hospitality of my Jewish brethren, that two of them presented me with an *Expositor*, asserting my public baptism and conversion to the Christian faith.

Judge of the state of my feelings,

when I discovered that, *without my consent*, my name had been published to the world as a convert to the Christian faith, and accompanied with the assertion of my baptism, which never had, nor *has* taken place. Feeling aggrieved from the double consideration, first, in having my name published at all, *without my express consent*; secondly, in having my baptism asserted, which was positively untrue; and at the same time being assailed by my Jewish brethren from all parts, in the heat of the moment I permitted a Jewish friend, at his own special request,—a subject of deepest regret now—to dictate a reply as he should think fit. The letter, therefore, bearing my signature in your Expositor, was not actually written by myself, although it was signed, and consequently sanctioned by me. Indeed, to say the truth, the expressions of some parts of the letter written by my friend were so harsh, that I expunged them with my own hand, as being too severe for common publication. I trust, therefore, that the development of these facts to the Christian world will be favourably received, and will tend, in no small degree, to remove those injurious impressions on my character, which I feel confident the perusal of such publication is calculated to convey. Under a humble and, I trust, increasing conviction of the verity of the Christian religion, I remain, Sir, yours, &c.

M. N. JOSEPH.

*Bath, April 13, 1828.*

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BAPTISM OF A CONVERTED JEW AT  
THE EPISCOPAL JEWS' CHAPEL.

A CONVERTED Jew was baptized on Easter Monday evening, April 6, by the Rev. C. S. Hawtrey, at the Episcopal Jews' Chapel. He had been under the instruction of the Chaplain for a considerable time, who also had an opportunity of visiting him during a long and dangerous illness. There is every reason to believe he is a humble and sincere convert to the faith of the Gospel, and that he is a partaker of that grace which alone

effectually leads us to penitence and faith, and a holy consecration of ourselves to the service of the glorious Redeemer.

Three pious and respectable members of the congregation kindly stood as sponsors on the solemn occasion. It is gratifying to state, that more than one hundred Jews were present to witness the sacred ceremony, and that they afterwards listened with apparent attention, to a discourse addressed to them by the Chaplain, on Ps. xvi. 10, 11, in which he endeavoured to shew them, 1st, That the resurrection of Messiah was clearly predicted in the Old Testament; and, 2dly, That Jesus of Nazareth had by his resurrection fulfilled those predictions. We earnestly hope the Jewish people will shew themselves increasingly disposed to break from the shackles of human prejudice and human authority, in reference to those all-important points at issue between them and the Christian Church. Let them determine at least candidly to hear for themselves what Christians have to advance, and let them humbly search the Scriptures for themselves, to see whether these things be so, with prayers to Jehovah for his heavenly teaching. Surely these are no unreasonable requests, and until they have been honestly complied with, no Jew can be assured that he may not be destroying his own soul, by rejecting the very truth and salvation of God.

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ANNIVERSARIES OF AUXILIARY  
SOCIETIES, &c.

*Berkshire.*

On Sunday, March 30, two sermons were preached by the Rev. J. B. Cartwright, at *Newbury*. Collections £21. 15s.

On Monday evening, the 31st,

a sermon was preached at *East Garston*. There was no collection in the Church, but a private contribution of £5, was presented to the Society on the occasion.

On Tuesday, April 1, Rev. J. B. Cartwright proceeded to *South Moreton*, where he preached in the evening. Coll. £3. 6s. 2½d.

On Wednesday and Thursday, the 2d and 3d of April, there was a Sale of Ladies' Work at Newbury in aid of the Society's Funds.

*London.*

On Good-Friday evening a sermon was preached in the Church of *St. James, Clerkenwell*, by the Rev. C. Dillon, A. M. Lecturer. Collection £17. 1s. 8d.

*Warwickshire.*

On Sunday, April 13, sermons were preached in *Birmingham* and the neighbourhood in connexion with the *Birmingham Auxiliary Society*, at *Christ Church, Birmingham*, by the Venerable Archdeacon Spooner. Collection £13. 11s. 6d.

At *St. George's*, by the Rev. G. Garbett, Minister. Collection £8. 7s. 6d.

Two sermons were preached at *West Bromwich* (Staffordshire), by the Ven. Archdeacon Spooner. Collections not returned.

The Rev. G. Hodson preached at *Cradley*, (Worcestershire.) Collection £7. 11s. 4½d.

The Rev. G. Barrs at *Rowley Regis*. Collection £7.

On Monday, April 14, a meeting of collectors and other friends was held in the evening, in *St. Mary's Chapel Sunday School-room* which was attended by several of the clergy, and also by the Rev. J. C. Reichardt, one of the missionaries of the London Society.

On Tuesday morning, April 15,

the Annual Meeting of the *Birmingham Auxiliary Society* was held at the Royal Hotel, the Venerable Archdeacon Spooner in the Chair. The Report was read by the Rev. G. Hodson, and Resolutions were afterwards moved and seconded by Rev. Messrs. E. Burn, J. B. Cartwright, Secretary of the Parent Society, J. Garbett, T. Wright, G. Hodson, S. F. Morgan, E. Palmer, J. C. Reichardt, G. Sproston, F. Clark, G. Barrs, and G. Salmon. Collection £6. 14s.

On Wednesday evening a sermon was preached at *St. Mary's Church*, by Rev. J. B. Cartwright. Collection £6.

On Sunday afternoon, April 20, the Rev. J. B. Cartwright preached at *St. John's Church, Coventry*. Collection £21.

And on Wednesday evening, the 23d, at *Rugby*. Coll. £10. 2s. 6¾d.

*Suffolk.*

The Rev. W. Marsh preached on behalf of the Society in the Parish Church of *Stonmarket*, Rev. J. Bull, Curate, on Wednesday, the 20th of April. The Annual Meeting was held on Monday evening, the 21st, Rev. J. Bull in the Chair. Resolutions were moved and seconded by Rev. Messrs. Charlesworth, Day, Smalley, Howes, and Marsh. Coll. £16. 3s.

NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, May 4.

*Subject.*

MESSIAH THE CONQUEROR OF DEATH.—ISAIAH xxv. 8.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.







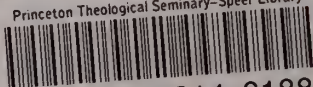


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